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May 6, 1916

# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short.
To spend that shortness basely, were too long,
Though Life did ride upon a dial's point,
Still ending at the arrival of an hour."

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## THE ADVOCATE.

To the manufacturers of intoxicating drinks in the State of Indiana.

Gentlemen, we are not of those who would either denounce you as unprincipled, or, as unworthy citizens. For ages, your avocation has been considered as honourable and useful. There are none who were not of the same opinion, or, if there were those who did not entertain this opinion, they were so very few that their voices were not heard.

The product of your establishments, was deemed as indispensable to the health and comfort of mankind as a profitable article of commerce, and an auxiliary of vast importance to the agricultural interest of our country.

But this, as well as some other theories, has by the light of truth having been shed upon it, become exploded.

The tremendous evils produced by the use of intoxicating drinks in the destruction of the mental and physical powers of man, the waste of time, the wreck of property by sea and land, the total loss by its consumption, the diseases engendered, and the waste of human life, have at length aroused mankind to reflection; and, at every advance in the investigation, the total delusion in which the world has been enveloped, on t is subject, becomes more and more apparent, and, christians, patriots and philanthropists, have buckled on the armour of truth, and with the all prevailing weapons of reason and pursuasion are endeavouring to free their fellow creatures from an evil of the most destructive tendency.

With you gentlemen, rests the decision, whether within this free and flourishing state, the cause of humanity shall at once triumph, o be procrastinated, until some tens of thousand more, (perhaps some of your own families, or friends being of the number,) shall pass down the current of time in wretchedness, and sink into their graves without hope.

To you the opportunity is now offered of setting an example to the world, which would be as glorious as has ever shone on the pages of history—as was ever recorded among deeds of patriotism. Dry up our fountains of intoxicating drinks, by turning your attention to, and investing your capital in more lucrative, and more useful employments. Let it go forth to the world, that the *manufacturers of Indiana* have been the *first* to set this noble example? Who will be the first man? Send us your name.—The poor shivering female, whose husband is now lingering about your distillery, the little boy whose naked feet are now exposed to the cold earth, in carrying to his besotted father, that which will make a wretched family still more wretched, will bless you—every lover of the human family will applaud you, and *God will approve* the *deed.* Again we ask who will be the *first man,* to put out his fires, and cease to consume his fellows?

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It will be observed, by an article taken from the Journal of the Temperance Union, that the practice of selling intoxicating drinks in the capitol of this nation, has been prohibited, at the late session of Congress, and of course will hereafter be discontinued. We presume that this will be to thousands, the first intelligence, that this distructive traffick has heretofore been carried on in the very halls of our national legislature. And, it will at once be apparent, that there should have been no wonder at the fact that the most ardent and talented of our statesmen became its victims, when the monster intemperance was nurtured in the very building consecrated for their deliberations. This traffick, so polluting and debasing in its tendency—so destructing in its influence, to be carried on, in the very rooms assigned to those who were delegated to carry on deliberations of the gravest importance, upon subjects which involve the happiness, the peace, the prosperity, nay even the lives and liberties of millions! When the national capitol, constructed at the expense of millions, drawn from the industry and the enterprise of a generous people, was converted into a dram shop, for their representatives, was it matter of injustice or surprise that we should be denominated a "*nation of drunkards,*"

But, let us pause a moment, and, if possible discover something to palliate this reproach. We have it. A false theory was intertained by all that these reason destroying poisons, possessed a quality that would inspire the souls of man to lofty thought, and prompt to noblest deeds!

This, *this fatal* delusion, in hearts and bewildered brains, that caused its introduction there, which have since become withered under its destructive effects, and destracted by its maddening powers. Weep, oh weep, our beloved country, for thy talented, thy brave, thy patriotick sons, whose lights have been extinguished by this fatal delusion. Stabbed and stabbed again hast thou been, and yet the insatiable, and invisable assassin has repeated and repeated his blows, in thy very capitol for years, without an effort to paralize his arm—to stay his dessolating course.

But by the light of truth he has been discovered: by the *Pledge* he has been prostrated, we hope never again to commit havoc in thy consecrated Halls.

Let it be heralded throughout the land. Let it be applauded by the virtuous and patriotick—let it cheer the desponding throughout all our borders —and the bright example thus set by the nation's representatives, be adopted throughout every city, village, hamlet and neighbourhood, and national happiness will be enhanced, hundreds of thousands of useful lives be prolonged, and the great Author of every blessing be glorified.

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We recently had a conversation with a contractor upon one of our publick works, who informed us, that he had ceased to furnish his hands with spirit—that at first they threatened to abandon him—but adhering to his purpose, he told them to go where they could get spirit, and less wages, if they pleased, upon which they returned to their work, and tha now they performed more work, and received more pay than other companies of hands on the same line. But these he said were *native* citizens. That the *foreigners,* who are engaged on these works, having been accustomed to the use of of such drinks all their lives, could not be brought to dispense with them—that the consequence was, on Saturdays, they would leave their work, spend their wages in dissipation, quarrel and fight during the Sabbath, and until late on Mondays, be disqualified for business—and then, they would be weak and trembling, until their systems were restored to their proper tone, by stimulants.

On reflection, we conceive that in some of his conclusions our friend has erred. We believe i Americans can be prevailed upon to submit to these restrictions. *foreigners* will yield with equal facility. They too, are rational beings, and, demonstrate to them the evils resulting from the use of spirit, and the benefits they would derive from an abandonment of its use, and they will be no more firm to their purpose, than *native* citizens. Remove the cause of their dissipation, by placing these debilitating drinks beyond their reach, leave them no hope of obtaining them, and their uneasiness caused by their immaginary privation, will at once cease, and a few day's or week's, at most, of temperate healthful living, will restore their systems to a natural vigour, that will qualify them to endure more fatigue, with greater activity, than they can bear under the influence of an artificial

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stimulent. This they will soon appreciate and acknowledge—nay they will rejoice in a consciousness that they are redeemed from a destructive habit that has tyrannized over, and kept them in poverty all their lives.

There are numerous and weighty reasons, why each gentleman, who employs these men should test this subject. And, we will here endeavour to set some of them forth. In the first place these individuals have left the scenes of their childhood, and sought happiness and prosperity, by traversing the Ocean, and borne the toils of hundreds of miles travel from the seaboard into this interiour region, but without they are freed from habits of dissipation, their sacrifices, the dangers they have overcome, and the toils they have endured will avail them nothing. Happiness and prosperity will be as distant from them here as they were when they set out to obtain them. Disappointment, disease, poverty and death is their inevitable lot, here as well as elsewhere if they continue to drink. Secondly these men are to be incorporated with us, and have an equal voice in our civil institutions, and unless qualified to understand and appreciate the blessings of civil government, may prove a dangerous accession to our numbers—and, this they will never be unless they are induced to embrace habits of sobriety.—Thirdly, an influence is continually going out from every individual, who treads the earth, and their dissipated habits will have a greater or less influence upon the youths of our land who witness their revels; if it is no greater than merely to render vice more familiar. Fourthly; the common principles of humanity dictate, that we should, by every reasonable effort, endeavour to ameliorate their condition, and mitigage their sufferings—to raise their conceptions, and, induce them to aspire to a moral elevation, above that they now occupy. Fifthly; unless their condition is improved and they taught a proper economy, when their strength is expended, their bodies diseased, their faculties destroyed, their wages monopolised by the avaricious, they must become a burthen to community, and spend the evening of life in abject misery, as a publick charge. Sixthly; by adopting temperance principles, more labour will be performed, more profits accrue to them and to their employers—riots among them will be prevented; the commission of crimes by them and among them will be averted; their condition improved, their earnings saved, our country benefitted, and their families blessed with a competence.

With this hasty and imperfect view of the subject, we leave it, for the contemplation of the philanthropick; and for their decision whether an effort should not be made, to avert these evils from them, and secure these benefits to them.

## TREATING AT ELECTIONS.

It will be recollected that at the editorial convention in May last, a resolution was *unanimously* passed, that the united influence of the press of Indiana, should oppose the practice of *treating at elections*, which may ultimately prove so dangerous to the liberties of our country. With this recollection, at a period when there were no candidates before the people, and when no individual feelings could consequently be wounded by a simultaneous expression from the press, *against* the practice, we made a few hasty remarks upon the subject, and solicited an expression of publick opinion thereupon in the different parts of the state, from each of our editorial brethren. We take pleasure in observing that they have published our notice of the subject, inasmuch as it furnishes proof that they are *firm* to their pledge, and declares to the publick, what those who may hereafter attempt to influence our elections by this grovelling system, of barter, may anticipate from the united presses of our state.

We are not insensible that this is considered a delicate point to touch. But why should it be so considered? No one can justify the practice upon principles of right, of necessity, or of policy. A large majority of the gentlemen who present themselves for the suffrages of the people, we have no doubt, will gladly embrace an opportunity of declining a practice which is fraught with so much evil—and trust that few will be found willing to persist in a practice, so universally reprehensible as to *unite the whole press of a state against it*. Nor was this union entered into from feelings of caprice; or unwarrantable assumption—but from a sense of duty, *imperious duty* binding upon each individual conducting a press, to MAINTAIN THE PURITY OF OUR ELECTIONS. All experience has taught, that this practice has had a most vitiating influence, wherever it has been adopted—so much so, that in our country, laws have been passed, inflicting severe penalties for the commission of the offence. But laws are inefficient and harmless, as blank paper, where they are not enforced; and, heretofore, those to whom the administration of our statute on the subject has been entrusted, seemed to have overlooked its provisions altogether, and while grand jurors have indicted, state's attornies have prosecuted, and courts have *fined* inconsiderate beings who have drunk too much of a candidate's treat, lost their reason thereby, and taken a fisty-cuff; the candidate, against whom the law is equally pointed, has been permitted to laugh in his sleeve, and felicitate himself, upon his elevated position, which seems to place *him above* the *law*—This, exposes not only the inconsiderate person who has violated the laws, and disturbed the peace of society, to unequal punishment, but very often deprives his wife and family of the means of comfort, which the fine and costs of court, thus recovered, would and ought to have provided—while the candidate and *his* family comfortably enjoy the emoluments of the office to which he has attained by bringing this distress upon his neighbour and constituent, through a more knowing and flagitious violation of our statute. We trust that our grand jurors will wake up to a sense of their duty on this subject; and wherever they find a bill against the constituent, see where the real prompter to the crime stands.

But this is not the only principle of injustice that exists in this country, on this subject. Through the temptations, which the profits of our electioneering campaigns throw out, many are induced illicitly to vend liquours, for which the penalty of the law is enforced against *them*, while he who induces them to commit this trespass, is permitted to escape with impunity. Now we insist that equal justice should be dealt out to all. To the purchaser of the treat, the vender of it, and he who drinks it, gets drunk and disturbs the publick peace. The laws are equally pointed against them all—and, should of right be equally enforced against them all, or *against neither*.

Yet, *another evil* grows out of this matter—the amount expended by candidates, aids essentionally in keeping up a system of dram-shops in our state. These become the resort of the unguarded, and, perpetuate drunkenness, drunkenness perpetuates crime—crime produces misery—the prevention of which is the duty not only of legislatures, courts, and candidates, but also of ——— PRINTERS and PEOPLE.

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We will not attempt to describe our sensations on receiving the following report and resolutions. To those who have been for weeks, months, and years, impressed with the importance of a vast reformation, and desirous to be in some degree useful in its accomplishment—whose prospects have been beclouded, and their pathway hedged up on every side, and all at once, have seen the hand of mercy visibly stretched forth dispersing these clouds, and clearing their way, it would be unnecessary for us to make such an attempt. But the recent repeated demonstrations of divine goodness in putting it into the hearts of men composing publick bodies of various denominations, to favourably recognize our feeble efforts to advance a cause which we conceive to be of the greatest magnitude, and, to lend a powerful aid in its accomplishment, we say without disssemulation, has excited sensations of gratitude to God, which we have not language to describe.

All we can say is, that our vigilance shall be redoubled—and all that attention to, and perseverance by us in this matter, can do, shall be done. Brethren, give us *your influence, your communications* containing *all the facts that come within your observation*, calculated to show the *evils* of *dissipation* and *benefits* of *temperance*, LET YOUR ASPIRATIONS ASCEND TO A THRONE OF MERCY, FOR THE SUCCESS OF THIS CAUSE, and the arm of *omnipotence will clear our way;* the *spirit* of TRUTH will reach the HEARTS of those for whom we should feel the deepest solicitude, and incline them to listen to the voice of reason, and abandon that path of folly which leads down to present and eternal degredation. Let our motto be "onward,"

and all we do, be done in that spirit of love which actuated Him who said, "*Father forgive them, they know not what they do,*" and He who "giveth the victory," will crown our labours with success and own us as instruments in His hands for the promotion of his glory, and the good of our fellow men. His grace is sufficient—putting our whole trust in Him for wisdom—relying upon Him for direction; let us "go forth" in this cause "as those who fear no evil," and He "will be with us to the end."

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Report of a committee of, and resolutions passed by the late annual conference of the Methodist Church, held at NewAlbany Indiana.

The committee to whom was referred the subject of the Temperance Advocate, a paper published in the town of Indianapolis by John W. Osborn, have had the same under consideration and submit the following report. That in their opinion a paper of that character might greatly subserve the temperance cause in this State. Therefore, Resolved, 1st, that this conference will give their united influence for the wider circulation and more permanent usefulness of this publication.

Resolved, 2nd, That a copy of this report be forwarded to the editor of said paper for publication

J. C. SMITH, Ch'n.

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At a meeting of the Executive Committee of the American Temperance Union, held at the Temperance Office, in Philadephia, September 27, 1837, the following resolutions were unanimously adopted, and ordered to be publish-in the Journal.

1. Resolved, That the committee would devoutly express, their gratitude to Almighty God for the organization of the American Temperance Union; and especially for the wide extension and favourable reception of the Temperance Journal.

2. Resolved, That in view of the committee, satisfactory evidence has been furnished of the wisdom of the proceedings of the United States Temperance Convention, at Saratoga Springs, in August, 1836;—especially, in ist adoption and recommendation of the principle of total abstinence from all intoxicating liquors as a beverage; and that there is the strongest encouragement in labouring to sustain & spread this principle throughout the earth.

3. Resolved, That the vast waste of national wealth in the distillation of bread stuffs and fruit; in the manufacture and consumption of the various kinds of intoxicating drinks at the present season of national suffering, demands the serious attention of every philanthropist and patriot who loves his country and his race.

4. Resolved, That the organization of societies on the principle of total abstinence in every city, town, and villiage in our country is, in view of the committee, an essential means of sustaining and increasing the Temperance reformation; and that where it is not done, there is reason to apprehend a decline of the Temperance cause.

5. Resolved, That the committee feel grateful for the assistance and co-operation of all ministers, physicians, juries, teachers, magistrates, and others, in diffusing the principles of total abstinence from all that intoxicates, and that such evidence as they may furnish of the correctness and value of the principle be published in the Journal of the American Union.

6. Resolved, That the committee have heard with pleasure of the following resolution unanimously adopted by the American Congress,—

"Resolved, *That the following be added to the standing rules, to wit: No spirituous liquors shall be offered for sale or exhibited in the Capitol, or on the grouuds adiacent.*"

And they hope that the time is not far distant when both rulers and ruled will be so far convinced of the evils of all sale of spiritous liquors as a beverage, that it will be abandoned from the nation and the world.

7. Resolved, That the committee will cordially welcome to the United States that distinguised philanthropist and friend of Temperance, J. S. Buckingham, Esq., late member of the British parliament; and that the committee will render him all the aid in their power to make his visit promotive of the great cause of Temperance.

8. Resolved, That the committee rejoice in the formation of the New British and Foreign Temperance Society on the principle of total abstinence, under the patronge of a distinguished nobleman, the Earl of Stanhope; and that they are animated by the favour which this principle is gaining throughout the world.

9. Resolved, That the committee have heard with much satisfaction of the reception which the plan of sending an appeal from the friends of Temperance in America to the inhabitants of Great Britain, meets in that country; and that such an appeal be prepared and forwarded as soon as practicable.

10. Resolved, That the committee have attended with pleasure to a note addressed to their corresponding secretary, by the French consul at Philadelphia, accompanied by an order from the French government to the consul, to investigate the rise, progress, and fruit of the Temperance reformation in America, and to communicate the results of his investigations to his majesty's government;—and that the corresponding secretary be directed to furnish all the information in his power.

11. Resolved, That an address from the committee, signed by the chairman and corresponding secretary, to the Count Mole, explaining the object of the American Temperance Union, be prepared and forwarded throngh the French consul at Philadelphia.

12. Resolved, That the committee learn with pleasure that the Kings of Prussia and of Sweden have taken a special interest in the Temperance reformation, and that measures are adopted in both those kingdoms to extend and perpetuate its benefits.

13. Resolved, That the corresponding secretary be requested to transmit to them, and to other sovereigns in Europe, copies of the Temperance Journal, of the Permanet Temperance Documents, and such other publications as may communicate information relative to the nature and progress of the cause of Temperance.

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The N. Jersey Conference (of the M. E. Church) recently held in Newark, passed, by a unanimous vote, the following preamble and resolutions:

### TEMPERANCE.

Whereas, the temperance cause is a great moral reform deeply interesting not only to Christians of every name but to the community at large: and whereas this cause emanates from, and goes forth in the Spirit of Him who "came to seek and to save that which was lost;" and as its direct and sure tendency is to remove one of the chief obstructions to the reception and spread of the Gospel;—

Therefore resolved, That, in the opinion of this conference, it is the imperious duty of the ministry and membership of the Christian Church, to promote, both by precept and example, a cause which contemplates the glory of God, and good will to man, by using their influence to induce all people wholly to abstain from all intoxicating liquors as a drink; and that it is incompatible with the spirit of Methodism for any of its ministers or members to participate in any way whatever in the manufacture, sale, or use of intoxicating drinks, except for medical purposes, in extreme cases. [Christian Ad. and Jour.

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The Essex county Temperance Society have adopted the tee-total pledge, and recommend a convention to form a state society on the same principle.

## AN EXTRACT

*From the fifth report of the American Temperance Society.*

The Rev. Francis Wayland, D. D. President of Brown University in Providence, Rhode Island, in an address lately delivered, after stating that it has been shown that more than $90,000,000 are annually lost to the country by the use of ardent spirit, in addition to all the other evils which flow from it, puts to the conscience of each one who continues, whether by wholesale or retail, to be engaged in the traffick, or in any way to furnish ardent spirit for the use of his fellow men, the following questions, viz.

"First. Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death throughout our neighbourhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?

Second. Can it be right for me to derive my living from that which is debasing the minds, and ruining the souls of my neighbours? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery, or madness; or from the sale of obscene books which excited the passions, and brutalized the minds, and ruined the souls of my fellow men?

Third. Can it be right for me to derive my living from that which destroys forever the happiness of the domestick circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?

Sixth. Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing?

Do you say that you do not know that the liquor which you are selling will produce these results? Do you not know that nine hundred and ninety-nine gallons produce these effects for one which is used innocently? I ask, then,

Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?

Eighth. Do you say that you are not responsible for the acts of your neighbour? Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon, considered an accomplice? Is not he who navigates a slave ship, considered a pirate?

If these things be so, and that they are so, who can dispute, I ask you, my respected fellow citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why, then, should we not altogether abandon it?

If any man think otherwise and choose to continue it, I have but one word to say. My brother, when you order a cargo of intoxicating drink, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fireside, your wife, and your little ones; look upward to Him who judgeth righteously, and ask yourself, my brother, Is THIS RIGHT?"

## THE GREAT IMPORTANCE OF LITTLE THINGS.

The attention of but few persons are directed to "little things" as they ought to be, and yet the whole of our existence depends upon "little things." These increased and multiplied by infinite wisdom and power, in their aggregation preserve and perpetuate our existence. We live but a breath at a time. If a single breath were suspended, existence must cease; no other breath could follow it. Yet, multiplied breaths make up our whole existence. How true it is, that in "the Lord God," who "formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," [See Genesis 2, .] we still "live, and move, and have our being." And that which administers most extensively to support the existence of mankind, and to the supply of their daily wants, is given to us in little grains, which taken separately or in small parcels, are heedlessly rejected or cast away: yet in the infinite multiplication of which, by infinite wisdom and power, hundreds of thousands of barrels of flour are produced, and millions of lives are sustained. Can any thing be more offensive in the sight of heaven, than that offending man should take this "staff of life," the gift of a bountiful God, and pervert its use to the production of a substance, which is alike the destruction of man's life, and the bane of his earthly and eternal happiness, with the full knowledge of it staring him full in the face—with a perfect understanding of its direct tendency to impair our mental and physical faculties and powers; to destroy our health, alienate our property, and debase and degrade us in the sight of our fellow men, and before our great Creator. Can any man sell his grain for distillation—can any man distil grain, or vend intoxicating drinks—and in this perversion of heavens best gifts for the preservation of man's life, to the destruction thereof, be innocent in the sight of the "Father of all men," or expect to escape the just judgments of an offended God!

The shelter behind which many endeavour to hide is,—"Oh, it's not much that I sell;" or, "I only drink a little; besides, I never sell to drunkards; I'm careful on that score; those I sell to are all moderate or temperate drinkers;—a little can't do any man harm." Now the true secret of all the evils of intemperance lies in this; that she lulls her votaries to sleep so gently, and so little by little, that, before they are aware, they are entangled in some of the many meshes of the net of intemperance. And had that father who stirred up the bottom of his tumbler, and gave a little with the sugar, to his little son—or, had that father, who said as he sipped his wine, "Come here my son; here's a little wine for you"—ever thought for a moment that these little indulgences would grow into big habits of intemperance by and bye, and that these little seeds which he was so carefully, yet thoughtlessly sowing, would soon strike out in the heart of his little son, would "grow with his growth, and strengthen with his strength," he never would have done it; and who can describe his feelings, if just at that time of life, when he was shooting into manhood, and the hopes of his son's usefulness was ripening to maturity; when he began to view him as one who would be as a staff to him in his declining years; who would fill his place, and perpetuate his good name, when he was gathered home to his fathers, and mingled his dust with theirs, he makes the discovery—the painful, awful, heart rending discovery, that the hand of the spoiler is upon his son, his dearly beloved, his fondly cherished son;—that the insidious poison is beginning to take effect,—is spreading fast and fearfully through his system, destroying all inclination for mental or bodily exertions, and nature is gradually yielding to an inveterate foe, against whom she has made stout but ineffectual resistence.

Had I language to portray the anguish of a father's heart in that sad moment, when

the fearful conviction, "my son is a drunkard," first flushed across it, I would do it in such a strain as would palsy the hand of every father, and cease to drop therefrom the poisoned glass which he was extending to his little son, and would write upon the tablet of his heart and memory as with "a pen of iron upon lead." "Touch not, taste not, handle not the unclean thing;" for "drunkards shall not inherit the kingdom of heaven." I would ring in his ears, until both his ears should tingle with the solemn truth, "He that despiseth LITTLE THINGS, shall fall by LITTLE and LITTLE"—I would show him his own influence and example had "trained up his child" in the ways of intemperance; had almost imperceptibly, yet unceasingly cherished and fostered an inclination for drink, and by keeping it on his table and sideboard, before his eyes, and within his reach, had done all a father well could do, to reconcile his son from his early infancy to the use and daily habit of intoxicating drinks; and I would ask if he thought "now that he was old, he would depart from it." Then with a voice of thunder, which the deep toned echoes of eternity should roll back again and again upon his ear, I'd say, FATHER DRINK ON.

## TAX ON DISTILLATION.

The Baltimore Sun recommends to the different States a heavy tax on distilleries, not only because they are bountiful sources of vice and misery, but because they are actual barriers of plenty, and the more necessary comforts of life. As a measure of state legislation, we believe a better could not be adopted. It is but too customary with legislative bodies to dam the stream whose inundations drown their best hopes, at the middle of its course, instead of going to its source and there taking efficient measures to prevent the ruin with which it is pregnant. Evils are left to flourish and become prominent before they are noticed; and then, indeed, we most frequently find, that the heaviest legal penalties fall on those whom the laws are intended to protect. The subjects of intemperance are always the greatest sufferers under the laws intended to prevent or abolish that vice; while those who furnish the means grow rich on the ruin of others, and stand unmolested by public sentiment. The Sun remarks:

'The common necessaries of life should be preserved for the people, and ever exempt from forestalling or speculation. Common humanity requires the substance to be preserved for the people, and not to be wasted in schemes of avarice and profusion. In a country like ours, multiplying in numbers, and a rapid increase by immigration, a surplus is at all times deemed necessary, which can never be wasted, or suffered to perish for want of a market. We have many inducements to check distillation, and preserve the bread of life for the support and comfort of the people—their sufferings for the last two years on this subject, require protection, and we know none more efficient than a tax on distillation. Every means that contributes to vice, should be either prohibited, or taxed equivalent to a prohibition. This would be an imposition on vice, for the preservation of morality. Sound views and just legislation should ever sanction it. Wisdom and good policy dictate, as a measure of prudence and preservation at this time; and we believe that sound policy would warrant such a cause.—Mobile Examiner.

## ITEMS.

*Bible Testimony.*—Wine or strong drink is mentioned in the Bible as connected with licentious feasts or drunkenness, or when there is a disapprobation of its use, in seventy seven places—The term is used to express the temporal and eternal judgments of Heaven, and the wrath of the Almighty, in twenty places.

*A good Movement.*—A gentleman in Illinois says, "I had a Temperance paper sent on from Philadelphia to every *dram drinker* I could find out in town.—They took them regularly out of the post-office, wondering who could have sent them. They were read with attention, and had a good effect."

*Decline.*—We notice in the Boston papers that the sale of ardent spirits is remarkably dull this season, and that but little is doing in that line of business. This is a good sign, and we venture to predict that another year they will be in still less demand. In this state but little spirits finds a market to what used to be sold here. The Temperance cause has effected wonders, and will still effect wonders. We are going ahead finely, and still the word is ONWARD.—*Lutheran Observer*

*Power of Conscience*—When Wood, who committed suicide a few weeks since, in the jail at Keene, murdered Baker, both were intoxicated. The merchant who sold Wood the poison which excited him to commit the horrid deed, overwhelmed in the view of the murder, to which he knew he had been accessary, immediately abandoned the traffick. The other merchant in Sullivan, and the merchant in Nelson, did the same; so that for months no alcohol has been sold in either town. Conscience has prevented the sale of it. *Prov. Courier*

The Temperance news from Wales has caused a great movement among the Welsh population in the city of N. York. They are rapidly joining the Temperance societies.

An applicant for a license having proved his character to be good, as the law requires he should, was told that as it was good, he had better keep it so; intimating, we suppose, that the tap room is a hard place to keep a good character.

Last year a farmer in Niagara county, New York, instead of making his apples into cider, fattened thirty swine upon them, with the addition of a single bushel of corn per head. Late in the fall, after filling his pork barrels for family use, he sold the remainder for $600. "All this from my orchard," says he, "whereas I never sold my cider for more than $300 per year."

In New Jersey the loss to the township by intemperance in fifty years was about $156,000—a sum sufficient to build thirty churches like the new church of the township, two such villages like their village, or purchase and stock thirty-one large farms.

The Chairman of the New York state Temperance Society is actively engaged in visiting all the counties in the state, and by publick meetings and private interviews, promoting the great cause.

Hard Times.—A gentleman in Mobile counted no less than thirty drinking houses on one street, the expenses caused by which are reckoned as follows—for rent, furniture, clerk hire, &c. $60,000.—They average $20 a day each. Time lost by drinking, $218,000. The sickness, distress, poverty, and crime of which they are the cause, no man can estimate in dollars and cents.

One day, a week or two since, the flags of sixteen different nations were flying in the port of New York. This number is unusual, caused by the enormous importations of foreign grain to supply the great waste made by American distillers, who convert bread into poison.

The Temperance cause is gaining ground in Antigua. Some planters have given up the practice of making rum, and many more talk of doing it soon.—Christian Advocate.

The grand jury of La Salle county, Ill., have presented as a nuisance a law of that state legalising the sale of ardent spirits.

For the Indiana Temperance Advocate.

## FEMALE INFLUENCE.

It is admitted by all that females possess the power of exerting a great, and almost irresistable influence with community, upon almost any subject, with which they are all connected:—and I wish to call their attention, if you please, through the medium of your columns, to a subject of vital importance; and one in which they are immediately, and everlastingly interested. I mean that of *female influence in the cause of temperance*. I say they are immediately interested, because, whatever situation in life, they may now occupy, if they are not, it is possible that they *soon* may be connected with some one, by some of the many ties that bind the human family together, who has been, or is about to be engulfed in the whirlpool of dissipation. And I say *everlastingly*, because that connection may itself, exert an influence, that may be felt, beyond their existence here.

There are those who contend that females have nothing to do with the subject of intemperance, that they need take no part whatever, nor feel themselves interested in the suppression of that hydra headed monster; inasmuch as they never, or, but seldom indulge in the social glass, and still more seldom are seen to reel through our streets. But let me ask, is not this a mistaken idea? Let such go with me to yonder humble abode upon the outskirts of the village, let them go and *see* the condition of its wretched inmates; let them but view the still interesting, but pale, haggard and grief worn countenance, and emaciated form, of that unhappy wife and mother, dividing the last morsel of bread, amongst her worse than orphan children, while they *cry* for *more*, and *she weeps, because she has no more to give*: and let them answer the question for themselves, have females no interest in the suppression of intemperance? I knew that lovely woman, (lovely even in her wretchedness) in her brightest days; she moved among the happy and the gay, the admired of all; intelligence beamed upon her coontenance, innocence, joy and gladness sat upon her brow. It was not amidst the gay and thoughtless alone, that she was the centre of admiration, but her virtues shone with brighter lustre in the happy family circle at home, (why should such a picture ever be marred?) and her praises were heard under many an humble roof, where her generous and benevolent heart had sought out objects of charity.

To one of the many, who knelt at the shrine of her beauty and excellence, and sought her hand, she gave the pure, holy and devoted affections of her youthful heart He appeared to be a noble youth, worthy of her love. I was one of the wedding guests. and never beheld a lovelier pair. He soon took her from the bosom of his father's family, removed to a distant state, where fortune for awhile, smiled upon their labours, and health, happiness and prosperity were their companions, and if *she* was lovely when performing the duties of a daughter, a sister, and a friend, how much more so, as an affectionate wife, and a tender mother! But oh! the cruel spoiler came. Her husband could not refuse to participate in the social glass, when his *friends* so *politely* pressed it upon him. They envied him, his happiness, his prosperity; and determined to possess themselves of his wealth. They first presented him the *glass*, then the *bottle*, then enticed him to the *gambling house*. I need not trouble you further with his history, you already anticipate the sequel. Little by little they drained every dollar from his pockets, and finding that all was gone but his neat and comfortable dwelling, purchased with the dowry of his wife, (who was there, anxiously awaiting his return, as she thought from honourable business, little dreaming that on to morrow, she was to be driven from house and home;) he determined to mortgage that very *home*, in order if possible, to retrieve his sinking fortune; but he was still unfortunate; and before one o'clock that fatal night every vestige of his property was gone, irretrievably gone, even the diamond ring upon his finger, once worn by her, whom he had sworn to love, to protect and defend I will not attempt a description of *her* feelings, when first she awoke to he reality of her situation, they *cannot* be *described*, and only *imagined* by those who have had the fatal experience. Goaded by the stings of conscience, and the thoughts of his present, miserable, compared with his former prosperous condition, he sought to drown his sorrow in the bottle and the bowl, which only aggravated the evil; and neither the tears, nor the entreaties of his abused and heartbroken wife, could prevail with him to desist, and throw the enchanted cup aside. And he, who was once the envied, the admired and the loved, now reels through the streets, the despised, the degraded and besotted outcast from all honourable society, and breathes the tainted and sickening atmosphere of the midnight revel, and deep debauch. And will any one say, after viewing such a picture, that *females are not interested* in the suppression of intemperance? This is no work of fancy; no picture of the imagination; but plain and sober reality; the history of hundreds, yes of thousands in our own land. Look around you, gentle reader, and can you not fix your eye upon some one, within the circle of your acquaintance, perhaps a *friend*, a *relative*, a *brother;* whose sun rose bright and clear, without a cloud to obscure its splendor, who bid fair to be an ornament and an honor to the name he bore, and to the human race, 'hen sunk in darkness, disgrace and oblivion?

If it is true then, that females *are* interested, *deeply interested* in the suppression of intemperance, which I think they must admit; will they not lend us their gentle influence? Let them throw their *gentle*, but *united* and *irresistable influence* around society in this good work, and we may plant our standard upon the hill of *liberty*, bid defiance to the enemy, and know that the final success of our cause is morally certain. What, I would ask, can exert so powerful an influence upon the character and habits of a young man, who is about to be caught in the snare, set for his destruction, as the warning, the entreating, yet gentle voice of an affectionate mother, a tender sister, or perchance the loved one herself? Would he not listen to the admonitions and pleadings from such a source, when mingled with her prayers and her tears? If he would not, every tender sensibility, every finer feeling of his heart must be already seared, cold and dead; unsusceptible of every noble emotion, which characterises the *human* heart.

I once knew a young man who was in the habit of associating with the wild and reckless; they would meet together of evenings at taverns, at *grog shops miscalled coffee houses*, and other places of resort, where they would drink and carouse, sometimes till nearly day, or until they were unable to stand; and sometimes after becoming pretty well charged with all kinds of liquors, (they considered themselves the *gentlemen* of the place,) they would resort to scenes of still deeper iniquity, such as my pen would *blush* to write.—This young man to whom I allude had a loved and loving sister, and some friend of hers had the *impudence*, as some might term it, to acquaint her with her brother's course. She had noticed that he appeared to be growing less affectionate towards her, and the other members of the family than formerly, that he had declined spending his evenings in the social family circle at home, that he appeared to take less delight in her presence and conversation than heretofore; but she loved him with all the *fervency* of a *sister's love*, and scarcely believed it *possible* that her *brother, her own dear brother* could so far have thrown himself away:—But she resolved if possible, to bring him back. Well do I remember her language, the deep, mournful, yet melodious tones of voice, and the tear that played awhile in her eye, then trickled down her cheek, and was quickly followed by another, as we sat one evening alone in her father's back parlour, when she first spoke to me of the error of her brother's ways, and requested me to assist her in reclaiming him, and drew from her bosom a paper, and asked me to read its contents:—it was a letter she had written to her brother in the purest and richest language, breathing the very feelings, sentiments, love and devotion of a sister's heart. Reader will you call it *weakness*, if I tell you I caught the sympathetic feeling,

and that my tears too, fell where hers had moistened that paper as she wrote? Then call it so; they would not be restrained.—But had you have read the tender, affection ate and moving strains in which that letter was written, clothed in language, which none but a sister can use, in which she plead with him to forsake the enchanted spot, pointing to the inevitable consequences if he did not, and return to the enjoyments and endearments of home, *sweet home;* and telling him, that if he would, and from his evil ways, he might yet be all that a sister's love could wish to see him. I say, if you had read it, *perhaps* you too, *might* have shed a tear. She said she was unable to command her feelings sufficiently to converse with him on the subject, therefore she had written. The next day she placed the letter where she knew he would find it, and retired to her own room, where she fell upon her knees, and addressed the Most High, in her brother's behalf. While she was yet pleading with her God, her brother came to her door, with the letter in his hand, and his eyes filled with tears of repentance. He embraced his sister, and impressed a brother's kiss upon her cheek, acknowledging his guilt, and promising never more to depart from her precious councils. What would the possession of empires have been to *her*, in comparison to the enjoyment of that *little moment?* He kept his promise, at the next meeting of the temperance society in that place, *his name* was added to the constitution. He is now a sober, useful and industrious man, with a young and interesting family rising around him. And how many ingenuous and talented young men in our land might have been saved from ruin and disgrace, might now be useful and ornamental members of society, had some kind, angel sister like this, have thrown her gentle influence around them, and held them back from the destroyer's grasp! But it is not alone in the family circle that her influence may be exerted and felt. Let every female set her face against the vice of intemperance by enrolling her name upon the constitution of the temperance society; let every young lady refuse the attentions of that young man, whose breath is perfumed with the noxious effluvia of the *tippling shop*, and we have at *once* achieved a victory.

MARION.

Indianapolis, 1837.

## LICENSE LAWS.

A bill on this subject was introduced into the legislature of Maine last winter by Gen. Appleton, of Portland. It was referred to the next legislature, and in the mean while, printed in all the publick papers.

In substance, this bill prohibits the sale of "brandy, rum, and other strong liquors," in quantities less than twenty eight gallons, except by physicians and apothecaries, for medical and manufacturing purposes. It repeals all laws inconsistent with this provision, and also enacts that no debt shall be held valid or collectible in law, whenever the same or any part of it shall have arisen from the sale of ardent spirits.

This bill, if it is suffered to pass, will sweep the license system entirely away. We congratulate the State of Maine that it has such a great and glorious era in prospect. We hope that the sanguine expectations of the friends of Temperance will not be disappointed, but that she may have the honour of leading the way in an act of legislation, in which we are sure all civilized governments must sooner or later follow.—We trust there will not be wanting on the part of the friends of Temperance in Maine, a full expression of their sentiments in relation to this matter, and prayer to the God of heaven that he would guide the delications of that legislature to the wisest and best results.—We shall look with deep interest to its action upon the bill.—*Journal of the Union.*

## THE CURSED BOWL.

I gazed upon the tatter'd garb
Of one who stood a listener by;
The hand of misery press'd him hard,
And tears of sorrow swell'd his eye.

I gazed upon his pallid cheek,
And ask'd him how his cares begun;
He sigh'd, and thus essay'd to speak;
"The cause of all my grief is RUM."

I watch'd a maniac through the grate,
Whose ravings shock'd me to the soul;
I ask'd what seal'd his wretched fate,"
The answer was—"*the cursed bowl!*"

I ask'd a convict in his chains,
While tears along his cheeks did roll,
What devil urged him on to crime,
His answer was—"*the cursed bowl!*"

## POSTSCRIPT.

On the evening of the 20th inst. was held, in the Baptist Meeting house, in the town of Indianapolis, a stated meeting of the Marion County Temperance Society. After an appeal to the Throne of Grace by Rev. Mr. BRITTON, the meeting was ably addressed, by———Griswold Esqr.

The Orator took no hacknied course, and we cannot refrain from expressing our admiration of the manner in which this young gentleman brought to view the necessity of individuals studying to know & govern themselvs—the loathsome effects of yielding to intemperate habits, and the necessity which exists, that each friend of the Temperance reformation should feel their *individual* responsibility, act in accordance therewith, and not rely upon the influence of an array of numbers, to carry on this great work to a successful termination.

Several facts, were incidentally mentioned by different gentlemen during the meeting, of much importance to "our country and our country's cause." Among these, was that the contractor for the construction of the feeder dam across the Wabash, near Delphi, has progressed the whole season, without dealing out *poison* to *preserve* the health of his workmen. That the most perfect harmony has prevailed among them, and that the work has been forwarded with an energy superiour to that displayed on Jobs where intoxicating drinks have been used—and that those engaged on this work have enjoyed good health amid all their exposures and toils. This is certainly one more strong evidence, to be added to the hundreds which have preceded it, that the use of these drinks, is an unnecessary evil—and a curse, instead of a blessing to those who use them.

At the close of the meeting we were pleased to observe that twenty names were added to the long list affixed to the pledge.

## A SHORT DIALOGUE.

4 o'clock P. M.

*Temperate Drinker.*—Come in out of the rain Mister ——— and take something to drink, or getting so wet will give you a cold.

*Coldwater Man.*—No I thank you Sir, I'm a *cold water man*, a little rain will do me no harm.

8 o'clock A. M.

*Temperate Drinker.*—Good morning Mr. ——— How do you feel after your yesterday's ride in the rain?

*Coldwater man.*—Very well I thank you Sir, how is your health this morning?

*Temperate Drinker.*—Why somehow or other I have taken cold this damp misty weather—I have a *dreadful headache!*

## MODERN A[illegible]ATIONS.

"COFFE *House*"—[illegible]*key* and *brandy* are kept fo[illegible]

"*Exchange.*"—W[illegible] grog and swap *fisty-cu*[illegible]

"*Travellers Rest.*"—[illegible] and bed bugs devour.

"*Temperate Drinking.*"—[illegible] can and not fall into the gutt[illegible]

"*Persecution.*"—To deny t[illegible] whose business it is to convert fathers [illegible] ards, mothers into maniacs, and children into beggars.

## SPEECH OF A SAILOR AT A TEMPERANCE MEETING.

"Please your honour," said the old boatswain, "I've come down here by the captain's orders; and if there's anything stowed away in my old weather beaten sea-chest of a head, that may be of any use to a brother sailor, or a land-man either, they're heartily welcome. If it will do any good in such a cause as this, that you've all come here to talk about, you may all go down below, and overhaul the lockers of an old man's heart. It may seem a little strange, that an old sailor should put his helm hard-a-port, to get out of the way of a glass of grog; but, if it wasn't for the same, old as I am, I'd be tied up to the riggi g, & take a dozen, rather than suffer a drop to go down my hatches.

"Please your honour, it's no very pleasant matter, for a poor sailor to go over the old shoal, where he lost a fine ship; but he must be a shabby fellow, that wouldn't stick up a beacon, if he could, and fetch home soundings and bearings, for the good of all others who may sail in those seas. I've followed the sea for forty years. I had good and kind parents. They brought me up to read the Bible, and keep the Sabbath. My father drank spirits sparingly. My mother never drank any. Whenever I asked for a taste, he was always wise enough to put me off; 'Milk for babes, my lad,' he used to say; 'children must take care how they meddle with edge tools.' When I was twelve I went to sea, cabin boy of the Tippoo Saib; and the captain promised my father to let me have no grog; and he kept his word. After my father's death I began to drink spirits—and I continued to drink it till I was forty-two. I never remember to have been tipsy in my life; but I was greatly afflicted with headache and rheumatism for several years. I got married when I was twenty-three. We had two boys and one girl. The centre of them is living.—My eldest shone with the light a with me three family circle [illegible]ome"—just then such a picture [illegible] mistick in the old praises were he[illegible]der nt he was speedily roof, where her generous aided in his remarks; had sought out objects o[illegible] her was over-stsied

To one of the ma[illegible] when it was cold o[illegible] shrine of her beauty, any harm in giving Jack sought her hand, she[illegible] he was only fourteen. and devoted affectio[illegible] ashore, where he could He appeared to be[illegible] his own allowance, I soon saw that he doubled the quantity. I gave him a talk. He promised to do better; but he d d n't. I gave him another, but he grew worse; and finally, in spite of all his poor mother's prayers, and my own, he became a drunkard. It sunk my poor wife's spirits entirely, and brought mine to the water's edge. Jack became very bad, and I lost all control over him. One day I saw a gang of men and boys poking fun at poo fellow who was reeling about in the middle of the circle, and swearing terribly. Nobody likes to see his profession disho oured, so I thought I'd run down and take him in tow. Your honour knows what a sailor's heart is made of; what do you think I felt when I found it was my own son!—I couldn't resist the sense of duty; and I spoke to him pretty sharply. But his answer threw me all aback, like a white squall in the Levant. He heard me through, and, doubling his fist in my face, he exclaimed, 'YOU MADE ME A DRUNKARD!' It cut the lanyards of my heart like a chain-shot from an eighteen pounder; and I felt as if I should have gone by the board." As he uttered these words, the tears ran down the channel of the old man's cheeks like rain. Friend Simpson was deeply affected, and parson Sterling sat with his handkerchief before his eyes. Indeed; there was scarcely a dry eye in the assembly. After wiping his eyes on the sleeve of his pea jacket, the old sailor proceeded,—

"I tried, night and day, to think of the best plan to keep my other son from following on to destruction, in the wake of his eldest brother. I gave him daily les-ons of Temperance; I held up before him the example of his poor brother; I cautioned him not to take spirits upon an empty stomach, and I kept my eye constantly upon him. Still I daily took my allowance; and the sight of the dram bottle, the smell of liquor, and the example of his own father, were able lawyers t'other side. I saw the breakers ahead; and I prayed to God to preserve not only my child, but my self for I was sometimes alarmed for my own safety. About this time I went to meeting one Sunday, and the minister read the account of the overthrow of Goliath. As I returned home I compared intemperance, in my own mind, to the giant of Gath: and I asked myself, why there might not be found some remedy for the evil as simple as the means employed for his destruction. For the first the thought of total abstinence occurred to my mind: *from the brook, and the shepherd's sling!* I told my wife what I had been thinking of.—She said she had no doubt that God had put the thought into my mind. I called in Tom, my youngest son, and I told him I had resolved not to taste another drop, blow high or blow low. I called for all there was in the house, and threw it out of the window. Tom promised to take no more. I never had reason to doubt that he has kept his promise. He is now first mate of an Indiaman. Now, your honour, I have said all I had to say about my own experience. May be I've spun too long a yarn already. But I think it wouldn't puzzle a Chinese juggler to take to pieces all that has been put together on t'other side."

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## A PARAGRAPH FOR YOUNG LADIES.

It seems almost superfluous in these days of Temperance to say any thing to the softer sex against the use of ardent spirits and fermented liquours; but, as the object of preserving the health would be incomplete without it, and the delicate frames of women have their peculiar temptations, I cannot dismiss the topic of diet, without saying that it is the opinion of the wisest and best physicians, that all young persons are better without any stimulating liquors, and that it is a great mistake to resort to them as a cure for those nervous or debilitating diseases which have their origin in sedentary habits, hot rooms, tight lacing, late hours, improper diet, want of bathing; and the temporary relief gained by a glass of wine or cordial is dearly paid for by increased debility, after the first effect passes off; and the most refined intellectual women are not safe, if they pursue this course, from becomeing a burden to themselves, and the shame of all connected with them. It is therefore best to form a habit of drinking no fermented liquors, unless so recommended by a physician, and to take no tonics unless so prescribed.

—*Young Female's Friend.*

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The Rhode Island State Temperance Society appropriates $300 annually for the insertion of Temperance articles in the political papers.

The last distillery in Unity township, where there were six in operation but a few years ago, has just been closed. The propretor gave it up after "mature deliberation, and from a conviction of duty."

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# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short.
To spend that shortness basely, 'twere too long,
Though Life did ride upon a dial's point,
Still ending at the arrival of an hour."

**VOL. 1** **INDIANAPOLIS, DEC., 1837.** **[NO. 11.**

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## THE ADVOCATE.

TEMPERANCE IN INDIANA.—Much has been done in this State through the influence of temperance principles. The eyes of the members of many churches have been opened to the sinfulness of the example of tippling professors. The evils produced by the use of ardent spirit, as a beverage, at publick gatherings, in the harvest field, and in families, have become apparent to many of our agricultural friends and others; and, they have in consequence been induced to discard the poison altogether. In some of our villages, the citizens have become sensible of the streams of moral pollution, and misery which flow from grog-shops, and in a few instances, these have been discarded.—The united presses of the State have nobly stood forth against the practice of treating at elections; and, we are happy to say that at the houses of our state officers, generally, and, in most of the rooms of our representatives, we have information that poisons are dispensed with.

So far as we are able to learn, the business of distillation is, at least, not upon the increase within our state. "This is as it should be," but "*This not* ALL *that should be.*"

It is an evident fact, that while reformations are going on in some respects in others, temperance principles are loosing ground. In our large towns, grog-shops are increasing to an alarming extent. The style of them is imposing, and their ability to do evil, is consequently increased. Towns in other states having discovered that they were likely to be ruined, have entered upon a system of reformation, and, those who have studied all the arts of decoying their fellow beings on to ruin, and become callous to human suffering, are migrating to our larger towns, and exhibiting their soul destroying poisons.—Such, indeed, is their display, and decorations, that *gentlemen* of high standing can "*step in and take a little,*" without feeling it to be derogating from that dignity they would ever desire to sustain. A little painting, gilding, and display of labelled decanters, seems to have an effect upon the minds of some, which could not be produced, were these poisons kept in an edifice less imposing; and, in a style less dazzling. But they are not the less destroying to the present and eternal peace of man, when drank in a decorated Hall, from a golden goblet, than when they are drank in a filthy brothel. Nor is the example of the publick functionary, the moralist, the philanthropist, the professed christian and the gentleman, any less influential, in giving countenance to Bachanalian revelry, while indulging in the use of drinks, in these publick places, than it would be were they kept in a less gorgeous style. Here our youths are dazzled with the gaudy trapping displayed to decoy them—and here are they sustained in their indulgences by the example of honourable, talented, *temperate drinking* men; until, carried along by the current of fashion, they are drawn into the vortex of dissipation, and irretrievably lost, to their parents, friends and country, and after lingering out a miserable life of degradation sink into an unhonoured grave. But, what seems yet more grievous, is the fact that these destructive nurseries of vice, are sanctioned by the laws of our country, and, nurtured by some of our legal functionaries

Friends of temperance, would this be the case were all our fellow citizens fully informed, with regard to the manifold evils which result from legalizing this traffick? True, much information has been disseminated, among certain classes of our citizens, and wherever the truth has been properly presented, it has had its conquering influence. But, what measures have been adopted to lay these truths before the whole mass of our population? To *send it into every family?* There is virtue and self denial enough in our fellow citizens, to crush the monster of intemperance, when they are once convinced of half the magnitude of the evils resulting from the traffick. But there is such a large proportion of our population, who have not yet been aroused to investigation; who yet view this matter with the same indifference which all once viewed it, that men desirous of publick station, fear to go against this traffick, even to that length which the laws allow them, lest they may excite that opposition, which those who deal in these poisons, so industriously cultivate in the publick mind against those who are engaged in the temperance reformation.

Without a concert of action a radical change can never be effected in our state.—The dissemination of truth is the only effective weapon which we can or ought to wield against this evil which is ruining thousands of our fellow citizens. Is there philanthropy and patriotism enough in Indiana, to prompt the votaries of this state to enter upon some system to diffuse "*more light*" on this subject throughout every class of citizens. What has become of our State Temperance Society?—Was there not one organized? Where are its reports to be found? Where are the measures it devised to stop this firey deluge recorded? Where are the facts its corresponding committee have collected, to show the ruinous consequences of dissipation, published? Where is the agent labouring in this great work, within our state? Friends of Temperance, is Indiana behind her sister states in this benevolent struggle? Are you willing she shall remain so? Are you content to see her flooded with dram-shops, decoying your sons, and your neighbors sons into the vortex of dissipation and leading them into vicious associations, without uniting your endeavours to cleanse the state of their pollutions? If you would act efficiently *you* must act in concert. And, while your village and town associations are kept in vigilant employment, some means should be devised to disseminate intelligence throughout every set-

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tlement, and to reach those who never attend the meetings of Temperance societies, and consequently, never hear temperance lectures. These must be reached by some means, or, the great work of reformation can never be accomplished.

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The amount of intoxicating drinks consumed in the United States, annually, is estimated by those who have the most correct data, whereon to base their calculations, at more than FIFTY MILLIONS of dollars!!! That this is below the actual amount rather than above it there can be no doubt, when we take into consideration the numerous retail establishments in our cities, towns, villages, and scattered through every section of our vastly extensive Territory. To add to this amount that of the time expended by those engaged in this traffick, the amount of rent, for buildings, and the expense of the furniture and different apparatuses necessarily employed in preparing and vending these liquors, and the amount of time spent by those who indulge in drinking them, together with that of courts of Justice; officers, Jurors, witnesses, and parties, while engaged in trials on crimes committed while under the influenee of intoxication, will nearly or quite, equal the above amount, of fifty millions of dollars per annum, making the amount ONE HUNDRED MILLIONS of dollars per annum!! to keep up a system of drinking, which it has been over and over again, demonstrated, is no benefit, but of vast evils, both in an individual and national point of view. That money is moral power cannot be denied. It will fill valleys, and level mountains—support seminaries of learning and enable men to develope the full resources of their mental powers, by enabling them to pursue scientifick rosearches; and make an application of their attainments to practical purposes; for improving their moral and physical condition. For the want of it genius has been buried, and invention prevented; or driven abroad for that patronage, which it should have received at home. Then, to squander this amonnt annually in the cultivation and gratification of an unnatural and destructive appetite, must be morally wrong. And, those engaged in doing this from mere mercenary views, while hundreds of thousands are chained down in ignorance, in our country for the want of means to acquire such an education as will enable them to unlock their minds and pour forth a rich profusion of intellectual treasure, to advance the good of their fellow beings, are certainly doing wrong. But, when we consider the amount of talent, that is *destroyed*, and enterprise that is paralized, by the dessolatiug effects of these drinks that cost the nation so much; and of the immense amount of human woe; and, the sacrifice of human life, occasioned by them, we cannot hesitate to pronounce them engaged, when acting under the influence of all the light which has been shed upon this subject, in a most criminal, and guilty pursuit. Nay sirs, do not frown, nor charge us with rashness in this declaration, for your own consciences bear testimony to it. Nor, can the fact that your avocation is sanctioned by law, screen you from a full conviction that that law was passed under false impressions, that those drinks were necessary to the preservation and promotion of health; and, dictated by the mercenary view of raising a revenue, by those who were so short sighted as not to discover, that the effect of legalizing your business, was to rob the state of ten fold the amount of wealth, brought into its treasury, from this devastating source of revenue. And equally palpable is the truth, that its repal is only prevented by the wilfulness of those who refuse to examine the subject, and the fears of our legislators, that the publick mind is not yet sufficiently enlightened, properly to understand the subject, and sustain them in such an innovation upon a system of policy legalized in a darker age, and perpetuated until the present day.

Were this a subject of ordinary interest, silence upon it might be excusable. But as it is, for the patriotick and the philanthropick to be silent, when you are employing those streams ot pollution, so destructive to thousands of your fellow beings, silence would be criminal; and were we to omit warning you that the day is not far distant when your avocation will be looked upon with abhorrence, and the names of those who continue to pursue it, will be execrated by every good man, we should deal hypocratically with you and fall short of our duty.

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The work has at length commenced—Union of effort throughout the whole state, we are now satisfied, will be effected, among the friends of Temperance. We are frequently receiving subscriptions, to our Advocate. One Brother writes us from Jennings County Ia. ordering fifteen numbers, and says "I hope soon to be able to send you additional subscriptions to your Temperance Advocate. It *can* and *must be sustained*." Another writes from Monticello that a very respectable Temperance society has been formed at that place, from which emanates a wholesome influence and, in a subsequent communication, represents the cause of Temperance as wearing a promising aspect. The Temperance Society of Monticello is to hold its anniversary meeting, on New Year's day. A most appropriate method of observing that day and of commencing the New Year.

Another writes us from Lawrenceburgh and directs fifteen copies to be sent to Hamilton Co. Ohio, and a like number to be sent to Lawrenceburgh. The same number has been ordered to St. Josephs' County, Ia. and other fifteen numbers for Sullivan County—While another letter from Pendleton brings us the names of 31 subscribers with assurances of *more shortly!* And we have yet another from Leavenworth containing fifteen more subscribers. These will enable us to send out one hundred and thirty six sheets more per month or one thousand six hundred and thirty two per year, containg facts and arguments, to show the great evils of intemperance, and pursuade our fellow citizens to shun those evils, by abandoning this wicked and ruinous custom. Notwithstanding these remittances came very opportunity; to to aid us in defraying the heavy expenses of our establishment, we have derived the greatest gratificatlon from the evidence that our brethren abroad are becoming alive to a sense of duty, and are *simultaneously* buckling on their armour. One writes us, "The evils of intemperanee are very prevalent within the bounds of my field of labour." * * * * * * * *

"We intend to engage the peace destroyer and men ruiner Intemperance; level our artillery upon him, and stop his ruinous and dessolating march," and then gives the following very natural description of a very revolting scene, which some vender of ardent spirit has the *honour* of having produced. But however revolting such scenes the *privilege* of promoting them, is sanctioned by law, and thousands of otherwise respectable individuals, are daily labouring, under the sanction of the laws of our land to multiply them. And, we (blush for our country when we say it) so insensible are tens of thousands of our fellow citizens to the evils this law produces, that few presses in our State would be sustained in opposing it, and scarce a representative who desires a reelection could be found, who would dare to vote for its repeal. But, we will give this picture of a scene witnessed by our correspondent, and drawn by him from real life.

"A few weeks since, in one of our little towns, an aged man, who, from appearance must be nearly sixty, lingered about one of those *hells* in miniature, commonly called groceries, until he became much intoxicated. He then commenced abusing one of the citizens—rather a peaceable man, who took his abuse for sometime, but at length became weary and vexed; walked up to him, and with his long arm, drew his large fist, hit him in his old face, knocked out several of his grinders, and then, kicked him with a heavy pair of rough boots, and very much bruised and skinned his old grey head, and left him dead for some time. I passed him some time after he had recovered. He was swearing, cursing, and raving, while the blood was running down his temples, and out of his month. *The sight was truly shocking.*" *Temperate drinkers!* Your examples perpetuates *such* scenes—perhaps, when you are mouldering in death, your own offspring, in the evening of life, may be the victim of your present example. Oh! set down that glass of poison, and never, no never, take it up again.

*Manufacturers of intoxicating drinks!* it is *thus* the *products* of *your labour*, degrades your fellow beings! It is *thus* they destroy their present happiness, and disqualify them for the enjoyments of the righteous *hereafter*. Were the spirit of *one* who has departed, to appear and accuse you, you would shrink from his gaze of anguish.

—How then will you sustain yourself under the accusations of the *many*, which the poisons you are manufacturing, are yearly plunging into the depths of degradation and wo. *Put out your consuming fires!* RETAILERS—count up the *number* of *such* scenes yuor avocation has caused—and the *number* you are daily *forwarding* on their way to ruin. Will you be willing, for the amount of lucre you receive to meet them at the Bar of GOD? Nay, smile not; *you must meet them in judgment!*

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The following communication was received previous to the publication of our last number; but mislaid, and consequently omitted until now.

*For the Indiana Temperance Advocate.*

Mr. OSBORN:—I was much pleased a few days since, when I just discovered that you had commenced issuing the Indiana Temperance Advocate from the Metropolis of our state; believing it to be, in consequencc of its locality and other considerations, the proper place for publishing such a work. Such a work has long been much needed here, and I hope that the friends of temperance, of good order, and morality, particularly in this section of the state, will extend to you, that support in the good cause which you have undertaken, that will enable you to prosecute it with spirited energy, until your labour shall be crowned with complete success. We have a county Temperance Society here, which numbers some five or six hundred members, and I would most earnestly recommend to each and every one of them, to take at least one of your papers, and those of them who are able to afford it, (and who cannot afford it?) could not, perhaps do a more charitable or benevolent deed, than by subscribing for several numbers of the Advocate and destributing them among their neighbours, where they perhaps might be the means of drying the tears of many a disconsolate and weeping mother, by turning aside the inebriating bowl, from the lips of many a thoughtless and inconsiderate son, who is just entering upon his wild career of folly and dissipation:—Might perhaps be the means of causing a smile to play again, upon that palid countenance, which once bloomed with joy and happiness, the very image of innocence and rosy health: but which now bears the impressive marks of wo, of heartfelt grief and sorrow, caused by the cruel treatment of *him*, in his hours of worse than beastly drunkenness, who once swore before high heaven, to protect and defend her, and to provide for her comfort and happiness.

Publicatioas of this nature may reach the dwellings, yes the hearts too, of hundreds, who cannot be prevailed upon to attend a temperance meeting, and who consequently cannot be reached in that way. The friends of intemperance have found that they can produce no arguments founded either in reason or common sense, in support of their course, and their principles, and that their most effectual plan of resisting the influence of temperance societies, is to keep away from their meetings.

I said that such a work as yours has long been much needed here; I believe that if the people were aware of the alarming extent, to which the influence of intemperance is opperating upon the march of the community, even in our own immediate vicinity, that they would be more awake to the subject, and to their best interest, and I hope therefore that every friend of temperance will be willing to communicate what falls under his own observation, in a manner calculated to awaken the finer feelings, not only of the noble, the generous and the humane, but also of him who has sipped at the inebriating bowl, and of *him* too, who has drunk deep at the fountain of dissipation, and stands trembling upon the very verge of the impending precipice: et us reach forth to such a helping hand, and in the language of a brother, plead with him to retrace his steps, & see he drinks not another draught, while he yet holds the goblet in his NERVOUS hand, show to him the *adder* that lurks beneath its sparkling contents.

I have witnessed scenes in the streets, even of our comparitively sober and peaceful town, calculated to chill the very hearts blood, of every lover of humanity, of good order and morality, and of every well wisher of his country, and shall we then, in view of these things, fold our arms in listless supineness; and make no effort to arrest the progress of that great and growing evil, which stalks in naked ugliness through every portion of our otherwise prosperous and happy land? spreading desolation and ruin in its every path, destroying the very vitals and principles of the youth of our country, and sending gray hairs with sorrow to the grave? No! but rather let us redouble our diligence, our vigilence and our exertions, collect our scattered forces, and concentrate them upon the strong hold of the enemy and never cease an effort until every vestage and foul stain of the dread monster, shall be swept from our border.

MARION.

Indianapolis, Oct. 1837.

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For the Temperance Advocate.

Indianapolis, December 2, 1837

MR. EDITOR—

Please insert the following lines in your most excellent paper.

PREDICAMENT OF A DRUNKARD.

Besides the various awful and bloody catastrophes which follow in the drunkard's path, he is often drawn into predicaments of such a ludicrous nature as to exercise a salutary influence over him. Ridicule is such a strong motive in men's minds, and the sense of shame is so powerfull, that we are not surprised to hear of a drunkard being laughed and ridiculed into a temperance man. I once saw a notorious drunkard crossing some fields with his jug of poison, of which he had partaken freely: in attempting to get over a rail fence, he fell on one side, and his jug with the cork out, on the other. He had not sufficient strength to save it, and while the contents were poisoning the earth, he lay groaning and admiring the smell of that which he could not taste. The Laughter which this scene excited, had such an effect upon him, that he vowed that he would touch no more rum

GIVING UP THE USE OF SPIRIT.

It is not so hard a thing as many suppose, to give up entirely the use of spirit. In fact, it is attended at first with a melancholy pleasure. No man, however far he may have committed himself, however much he loves and uses rum, need doubt his ability to forswear it altogether. The first step taken, viz. the determination, is half the accomplishment of the work; the rest is very easy. So true has experience proved this to be, that those who have been in the frequent habit of using spirit, are not necessitated, as might be supposed, to relinquish the habit gradually and by using drinks less and less potent. On the contrary, reformed drunkards make the very best temperance men. The instances are numerous.

"WHAT'S A NAME."

On Main-street in the city of New York, is a sign in large letters, "ABSOLEM DEATH, RECTIFIED WHISKEY. A very respectable lady passing through the street was struck with surprise at the sign. On her return home she told her husband that on a wholesale grocery in main street, she had seen labelled in large letters, ABSOlute DEATH, RECTIFIED Whiskey. She thought the man must have a singular honesty to put the effects of his trade so prominently before his customers.

HOW SHALL I ABSTAIN.

If you are determined to renounce the use of spirit, let there be no mincing of the matter. Go about it at once. Do it thoroughly and perfectly. Take no very weak drams, no strong beer, no graduated portions. The best way is, in the vulgar phrase, "to go the whole." If you have not strength of mind to do this, then do it by degrees. But be sure that your backward steps are double-quick. An instance is recorded of a man, who melted a drop of sealing wax into his glass every time he drank, and by these means so weakened his potations, that he at last abandoned them entirely.

ARITHMETICAL QUESTIONS.

1 If one quart of real 'south side' Maderia will make a private member drunk, how much may a minister take immediately before preaching from this text? "Wine is a mocker."

2. If no drunkard shall enter into the kingdom of God, what will become of the man who lives in the daily habit a third, a quarter, one-half, or two-third drunk?

3. And a fact. A is a member of the church, and drinks a pint a day, which makes him drunk; he is reputed a drunkard and excommunicated. B is a deacon of the same church, drinks a pint and a gill per day, but it does not make him drunk, and he is reputed a sober man. Will the deacon's strong head save him?.

SHAWAHNEKEZHIK.

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The following sums have been received for subscriptions to the Advocate, and not heretofore acknowledged.

Cha's. W. Cady, 50 cts.; Adam Pence, 50 cts.; Joseph Lewis, by Rev. Jas. Jones, $5,00; J. E. Hollister, $5,00; Rev. Daniel Lattimore, $5,00; Benj. Wolf, for a company, $500; W. J. Unthank, 50 cts.; Dr. J. H. Broner, by Rev. Jas. Jones, $5,00 Rev. J. Miller, $5,00.

The following beautiful and touching communication, is from the pen of a young lady, who has before adorned and enriched the columns of the Mirror.—With each of her communications, she has forwarded the names and payments, of eight subscribers procured by her own exertions. We delight to present such demonstrative evidence of WOMAN'S zeal and efficiency in this heavenly cause; each evidence that she is ready to DO, as well as to SAY: And we delight in such gems of delicate thought and chaste expression, as are afforded in the following. Will not the writer contribute often.

EDITOR.

Form the Mirror.

## THE WIFE.

I saw her in her joyous days of youth. Her light form moved with elegance: The bloom of health sat on her countenance; and her bright eyes sparkled with a brilliance which seemed the index of a cheerful heart.—Nursed in the "downy lap of ease," and rocked in the cradle of indulgence; she scarcely knew that mortarls are subject to disappointment; and no apprehension of the chill winds of adversity molested her joy. Accustomed to warm gratulations of friends, and the fond endearments of parental care, her innocent heart dreamed not that any were capable of deception.

I saw her on her bridal day. Her cheerful smile, "her buoyant air, bespoke a spirit light and free," as she approached the sacred altar, where, in confidence, she gave her hand to him who, long before, had won her heart.

Years elapsed. I saw her again.—The bloom had faded from her cheek. "Her laughing eye retained its lustre not." The joyful light which once illumined her cloudless brow, had been exchanged for hopeless dejection. The cheerfulness and vivacity that characterized her youth, had given place to the despairing melancholy of a broken heart. I saw the change, and asked the cause. He, who with flattering words of love had gaind her young affections, and to whom she had confided her happiness, by the most sacred ties, was now —*a sot*. With emotions not to be described, she had witnessed the change that was taking place in his character; and well was she aware of the result. Thrice had the tender ties of maternal affection been riven by the hand of death; and cheerfully would she have consigned to the grave her only remaining son, could it have washed away *his* stains, and saved him from a drunkard's grave. But it could not be. That heart which had long been torn by grief which rendered life a burden, soon ceased to beat. Her weary soul took its flight to those triumphal regions, where, long before, her treasure had been secured. C. H.

## HISTORICAL SKETCHES.

*Translated from "Les Dictionnarie de Medical Science."*

In recurring to early periods of history, we find legislators employing the strongest measures to repress drunkenness. Draco punished it with death—Lycurgus destroyed the vines; he caused the slaves to be intoxicated in order to show the youth the horrors of drunkenness. Pittacus of Mytelene (one of the seven wise men of Greece, who died, aged 82, about 570 before Christ) caused crimes committed during intoxication to be doubly punished. The Athenians had inspectors, whose duty was to repress disorders of guests at entertainments. Drunkenness must have been excessive in the first ages, to have given cause for the enactment of those laws, and indeed history is full of famous drunkards. Dionysius, according to Plutarch, caused a prize and crown to be presented to him who drank the most at a feast. * * * It will be recollected that Alexander and Philip were famous for their excesses; it was in the delirium of drunkenness that the former slew his friend Clytus, and at last died. A certain Bromaches had the *merit* of drinking twenty bottles a day. Wine was rare at Rome in the time of Numa. The law of the Twelve Tables forbade libations of wine, even to the Gods. Lucius Papyrius, however, made an offering of a cup of it to Jupiter, on the occasion of a victory. At a *later* period, wine was given to sick as a *cordial*. Six hundred years after the foundation of Rome, Cato and Varro encouraged the cultivation of the vine, and the use of wine; and the little weaknesses of Cato have

Narratus et prisci Catonis
Sæpe more caluiss Virtus. Ode xv. Lib. 3.

Abundance of wine leads to excess and drunkenness. Pittacus, Lucius Crassus, and others, enacted laws by which *drinkers were banished from the senate, and Romans of good families were forbade to drink wine, before the age of thirty-five.* The revolt in which Caius Gracchus lost his life was attributed to drunkenness. Pliny informs us that Staphil, son of Sithen, mingled water with his wine; and it was the custom to drink pure wine only at the commencement of dinner, in honour of the God Sospes; they mixed it with water at the end of the repast, in honour of Jupiter Servatour. Nevertheless Rome reconed drunkards among her greatest tyrants. Nero was one of the most famous. The name of Tiberius was changed into that of Biberius. Pliny tells us of one Novellus Torqualus, who, to render himself agreeable to Tiberius, drank three gallons without stopping. The parasite Officius Bibulus was one of the most desperate dirinkers in Rome. It was said of him that dum vixit aut bibit, aut minxit. But without waisting time on this kind of anecdotes, we will only observe, that at the time of the victories obtained over the pretended barbarians, Aurelian made use of one Bonosus to intoxicate their ambassadors, in order to discover their secrets: while the Romans permitted their soldiers no other drink than vinegar and water, and Carthage forbade drinking in the camp. * * * *

After the fall of the Roman Empire, Christianity planted colonies for the spreading of civilization in the North, and it is in the convents that we gather the history of the middle ages. At first the monks drank wine in goblets; it was, says Legrand d'Aussy, a religious ceremony, a libation. They drank likewise to the dead, but this custom was interdicted as idolatrous. Afterwards each member of the church was limited to a certain quantity of wine; the council of 817, for example, allowed five pounds by weight of wine, daily, to each monk. Charlemagne had already prohibited, by his statutes, the practice of bantering people to drink, &c.; but afterwards the prohibitions were more severe. The Council of Tours, of 1282, found itself under the necessity of forbidding priests to enter taverns, except when travelling.

Cæsar and Tacitus, to whom we are indebted for our first notions relative to the Germans, have given us an unfavourable idea of their temperance, as respects intoxicating drinks. In praising their other qualities, Tacitus says: adversus sitim non eadem temperantia. The propensity to drunkenness prevailed among them to such a degree, that

in their publick meetings it was the cause of violent quarrels even among their chief men. Since the time of Charlemagne, all the sovereings made on this subject many laws, which, however, were badly enforced. It was in the fifteenth and sixteenth centuries, at the introduction of an improved discipline among the troops, that drunkenness diminished in the higher classes of society, by associations (reunions) of chevaliers for that purpose. In 1517, for example, Sigismond de Dietrichstein established the Society of St. Christopher, the object of which was to prevent drinking healths, and seeking to intoxicate their associates. Another Temperance socieix (Societe de la Tepemrance) was formed in 1600. by Maurice, Duke of Hesse; and a third, under the name of the Golden Ring, (l' Anneau d'or,) by Frederick V. Count Palatine. That of 1600 had for rule that no chevalier should drink more than seven cups (bocaux) at a repast, and not oftener than twice a day. We will not enter into an inquiry about the capacity of these cups—the cups we see exposed on ancient sideboards would frighten us; but this was an important step for good society, (pour la bonne societe:) they bound themselves for two years, and the chevaliers, challenged to drink by persons not of their order, were forbadden by the members of the socity.

France, pre-eminently a wine country, exhibits in her history facts analogous to those already mentioned. The Gauls, Diodorus writes, were inclined to drunkenness, and willingly would give a slave for a cup (crache) of wine. They must have received in an early period in the south, the Bacchanalian rites of Greeks, where at this day there remain some traces of those rites. It was wine, it is said, they (the Gauls) went to Itlay in search of, in the year 390 before Christ, when Damillus, taking advantage of their intoxication, penetrated their camp, defeated them, and saved Rome and Italy. Fabius afterwards in his turn making people of Belgium, alone refused to have the vine, as they believed that the liquor produced by it was injurious to strength, (contrarie a la force.) The vines multiplied so much that Domitian, finding that their culture injured the growing of grain, had them destroyed. The same measure was adopted at a later period by Charles IX.

Henry III. was unwilling that they (the people) should favour the cultivation of the vine, at the expense of wheat. There were other circumstances, that were obstacles thrown in the way of vending wines. At last Francis I. caused to be published, in 1836, very severe edicts against drunkards. Every man convicted of intoxication was condemned for the first offence to undergo imprisonment on bread and water; for the second, to be whipped; for the third, says the law, he shall be publickly whipped, and in case of relapse, he shall be banished and his ears cut off. Lewis XIV. was obliged to have recourse to rigorous measures against persons attached to his court; but on the other hand, many measures necessarily favoured a taste for, and the abuse of both wine and brandy. Lewis XII. for example, in 1514, had granted to the vinegar merchants permission to distil brandies; and in 1678, instead of being reserved, as formerly, to be sold by the apothecaries, they (brandies) were sold publickly in the streets. Government also established venders of wine by the small measure, (or pot,) and shortly afterwards they separated the retail sellers from keepers of hotels and taverns. The manners, customs, and facilities soon too well fortified the habits of using fermented drinks, for any law to arrest the abuse of them. No kind of business was settled without wine; no marriage performed; no private entertainment without indulging to excess; and the distributing of wine at royal fetes, and at other publick rejoicings, takes its origin in days gone by. * * *

In the years 1805 and 1806, the tyranny of commerce, which caused wine to be sold at a low price, augmented on a sudden drunkenness, and obliged the proprietors of their own accord to destroy the vines, which produced no profit."—*Jour. Temp. Union.*

## FOREIGN INTELLIGENCE.

In our last we mentioned that the Rev. Mr. Baird had forwarded to the American Temperance Society a report of a second tour which he has made in the northern and middle portions of Europe, in behalf of the Temperance cause. He visited, as before, Holland and Prussia; and extended his journey to St. Petersburgh and Moscow; returning to Paris' which he reached in September, through Warsaw and Vienna. In Holland Mr B. saw but little encouragement for the cause of Temperance. The immense manufacture of gin, the great revenue derived from it, and the unsettled state of the kingdom, were all opposing circumstances. Yet here he has found some individals deeply interested in the cause and an opportunity to circulate a good edition of his History of Temperance Societies.

In Prussia he found the state of the Temperance cause highly favourable. Six thousand copies of the History, translated last spring into the German had been circulated. The government had purchased a considerable number of copies, and distributed them among the high offices of the kingdom. The king, by a circular letter from his council, had enjoined upon the governours of the provinces to promote the formation of Temperance societies, and to report, from time to time, their efforts and success to the general government. By another circular it was recommended to the teachers of schools to use the Temperance History as a reading-book in all their schools. Throughout the kingdom the subject of Temperance has been agitated, and many societies have been formed. There were five societies in Berlin, which several hundreds of the labouring classes had joined. Two, embracing a large number of publick men, claimed the royal patronage; one founded on the moderate use, the other on total abstinence principles. The latter, through the influence of Mr. Baird, gained it; tho' the other was not suppressed. Through the agency of the former society, a Temperance journal was about to be established, and a general agent to be sent through the kingdom.

In Hamburgh Mr. B. found a flourishing Temperance society, actively engaged in publishing Temperance tracts "My Mother's Gold Ring," &c. &c.; and at Lubec he met with some warm friends of the cause. Passing Copenhagen and Stockholm, he went on to Petersburgh. Here he had letters of introduction to several distinguished persons about the court; one from the Crown-prince of Prussia to his sister, the empress. He had no interview with the Emperour Nicholas, as he was on the point of setting out for a great military review; but he was presented to the empress, to whom he gave a copy of the History of Temperance Societies. She heard with inter-

est an account of the success of the cause in Prussia, said there was much need of such reform in Russia; but, at the same time, expressed her fears that the obstacles were insurmountable. Mr. B. was very desirous of having his History published in the Russian language. The empress expressed her opinion that there could be no objection to it. To effect the object, Mr Baird went to Moscow to consult Prince Gallitzia, governour-general of that city, and a friend of the Temperance cause. 'Wherever the subject of Temperance is introduced into the Russian empire,' says Mr. B., "it attracts much attention; but the obstacles to its progress are great. Eighty-one million gallons of brandy, or rather of whiskey, are annually made and consumed in that empire; and the government annually derives a revenue from the manufacture and sale, of twenty million dollars." In Warsaw Mr. B. found drunkenness very prevalent. To be "as drunk as a Pole," is a proverb in the surrounding countries. Vast distilleries exist in every part of Poland. The privilege of selling ardent spirits by the small quantity to the inhabitants of Warsaw is farmed out by government to a Jew, who has made an enormous fortune by the traffick in a few years.

In Vienna Mr. Baird presented copies of the Temperance History to several distinguished persons. He found there a young Hungarian nobleman of fine education, much interested in Temperance societies, who agreed to translate the Temperance History himself into the Hungarian language, spoken by ten millions of people.

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ENGLAND.—The English Temperance papers are full of encouragement. Conventions and Temperance meetings are held in various parts of the kingdom. In August a large Temperance convention was held in Newcastle for the counties of Northumberland and Durham; thirty-four delegates present. A series of important resolutions were adopted.

On the 29th Aug. was held a splendid soiree of the "Edinburgh Total abstinence society," in the Free Mason's Hall, which was the most tastefully decorated with a vast profusion of flags, flowers, and evergreens, and provided with a splendid vocal band, consisting of young ladies and gentlemen, whose exquisite powers of melody called forth repeated bursts of applause. About five hundred and fifty persons, of both sexes, sat down to tea, coffee, cake, & fruit, which were supplied in the richest abundance.

Same day a festival was held at Newtown. About two o'clock the procession formed, consisting of, in front a large banner, containing suitable inscriptions; the ministers of the gospel; the committee; a choir of singers from all parties; the members, males, females, and youths. The procession, was interspersed with several flags, and two other very large banners. The procession, and particularly the singing, which was truly enchanting, created great interest in the town; and so pleased were the spectators, that even some of our enemies confessed it was the most pleasing sight they had ever beheld. After the procession had passed the principal streets in the town, about five hundred sat down to a most comfortable tea in the Wesleyan School room. At six o'clock, a most splendid and numerous congregation assembled in the Wesleyan Chapel, the Rev. Mr. Davis in the chair. The meeting was addressed by the Revs. T. Ashford, R. Jones, and A. Jones; Mr. Roberts, and Mr. Grubb.

In the Isle of Man the Temperance cause is doing wonders. At Manchester, Mr. Alcohol has had a publick trial, before an immense audience. At eight o'clock precisely, the Chief Justice and his associate judges took their seats. On the motion of the Attorney General, Alcohol, the prisoner was brought into court. The list of jurors was then read over by the clerk; he next read the indictment, at the end of which the prisoner was asked for his plea, to which he answered in a firm tone, "NOT GUILTY." The Attorney General then opened the case on behalf of the people in a speech full of argument, which told well on the audience. The trial was conducted with impartiality throughout. Self-inteaest made a plausible speech in defence of the prisoner, but it would not do. The evidence and witnesses being gone through the Chief Justice then charged the jury, who, without leaving their seats, returned a unanimous verdict of guilty. The Chief Justice then proceeded to pronouce sentence on the prisoner, who acknowledged the justice of his sentence, & made a suitable confession.

The ladies of Preston have sent the following MEMORIAL TO THE QUEEN.

"May it please your majesty,

"We, the undersigned females, inhabitants of Preston, in the county of Lancaster, beg to congratulate you on your accession to the throne of these realms, and do offer up our fervent prayers and supplications to Almighty God, that your health may be preserved, and that you may long continue to reign over us.

"We desire to approach your majesty as becomes dutiful and loyal subjects, having at heart the welfare and happiness of our fellow creatures, being convinced, from the goodness of your heart, of your anxious desire to promote the present and eternal happiness of your people, that you will support and encourage every institution calculated to produce the same.

"We have, for a long time, been much distressed in witnessing the great and manifold evils which the use of intoxicating liquour has inflicted upon all classes of your majesty's subjects, particularly the working classes. Some of us, having suffered the greatest privations in consequence of the intemperate habits of those with whom we have been closely connected, are well able to speak experimentally upon the subject; and we give it as our deliberate opinion, that by removing from this, country intoxicating liquours, the greatest barrier to human happiness would be destroyed.

"We have great pleasure in stating to your majesty, that the King of Sweden has formed a Temperance society in his dominions, and is its most active promoter. Also the Queen of the Otaheite Island has become a member of a society in her dominions, and will not allow her subjects to make, buy, or sell any kind of spirtuous liquors. The consequence is, her people have become more moral, more virtuous, and more happy.

"As we have stated to your majesty what the evil is which afflicts our country, we also feel proud in being able to state that a remedy has been discovered, which, if properly applied, would effectually destroy the evil; and that remedy is the Temperance Society, based upon the abstinence principle, of which we are all members.

"We respectfully pray that your majesty will give this subject your most gracious and serious consideration; and should you be pleased to become a member of, and patronise the Temperance Society, your people will then become the greatest, the most vir-

tuous, and the most happy people in the habitable globe.

## TEMPERANCE INTELLIGENCE.

*Maine.*—The following resolutions were passed at the last meeting of the Ministerial Association of the Bangor district:—

Resolved, That the ediror of the Maine Wesleyan Journal be respectfully requested to lay before the publick, through the Maine Wesleyan Journal, a suitable form of petition to be presented by them to the approaching legislature, that the present license law may be repealed, and that the bill passed at its last session, in relation to the vending of intoxicating liquors, may now become a law.

Resolved, That it is the duty of every Christian minister to make a vigorous effort in favor of Temperance, by circulating petitions to obtain petitioners to the next legislature, that the present license law may be repealed, and that the bill proposed at its last session, in relation to the vending of intoxicating liquors, may now become a law.

The memorial prepared and sent out for signature prays that a law may be passed, prohibiting any person within the state from selling any strong liquors in a less quantity than twenty-eight gallons, and that all carried away at one time, under a penalty sufficiently heavy to prevent its violation.

NEW HAMPSHIRE.—The New Hampshire Young Men's Total Abstinence Union held its semi-annual meeting at Hopkinton, on Tuesday and Wednesday, the 7th and 8th ult. One hundred and ten delegates took their seats. The officers of the convention were then elected, as follows:—James B. Abbott of London, president; James A. Gregg of Hopkinton, D. G. Wright of Sullivan, and Edmund Worth of Concord, vice-presidents; Cyrus P. Bradley and John P. Johnson, both of Concord, secretaries.

A committee was appointed to prepare business for the convention, consisting of Messrs. D. S. Palmer, C. P. Blanchard, A. S. Currier, B. Clark, and Albe Cady, and reported the following resolution, which was discussed, amended, and adopted:—

Resolved, That a committee of three be appointed to prepare an address, urging the friends of Temperance generally throughout the state to come up with new zeal to the cause of Temperance.

On the evening of Tuesday, the members of the convention and citizens generally listened to a highly interesting, instructive, and practical address from the Rev. Mr. Bouton of Concord.

During the session of the convention, a number of important resolutions were bro't forward and adopted. Some of these elicited much animated discussion. We can give place only to one, and to the form of memorial to the legislature.

Resolved, That it is our duty to coutinue and increase our efforts in the cause of Temperance, until the last man is rescued from destruction, and his name enrolled with the friends of entire abstinence.

To the Hon. Senate and House of Representatives, in General Court assembled—

Your petitioners, officers and members of the New Hampshire Young Men's Total Abstinence Union, believing the common traffick in alcoholic liquor to be morally, socially, and politically wrong, would respectfully pray you to place a final and complete prohibition upon the same, except for manufacturing and medicinal purposes by legislative enactments. And as in duty bound, your memorialists will ever pray, &c.

LICENSED TAVERNS A CURSE.—At a horse-race in New Jersey a few weeks since, there were drank $1500 worth of ardent spirit, and $600 worth of wine; and during the days devoted to it, there was an amount of idleness, wickedness, blasphemy. and polution, which might well make the patriat tremble. A tavern-keeper who had reaped largely of the spoils, remarked that he did not approve of such things; "but," said he, "it is necessary for us to get something of this kind for our support. The ordinary business of tavern-keeping will not sustain us." Here, then, we have the truth. Our legislatures license tavern-keeper to accommodate the publick. The publick do not demand or support them; and to sustain themselves, they must gat up horse-racing, gambling, cock-fighting, and every species of of wickedness. Are uot licensed houses, then, truly a curse which ought to be done away with?

## THOSE WHO ABSTAIN FROM ARDENT SPIRIT DO WELL; BUT THOSE WHO ABSTAIN FROM WINE AND BEER ALSO, DO BETTER.

This has become of late a favourite axiom with some who manifest but little disposition to unite with us in the total abstinence pledge, though they give us the credit of doing better than themselves. We have no wish, however, to be thus flattered and soothed at the expense of having others filled with a spirit of self-complacency, which may prove their ruin. In our opinion it amounts to this: 'Those who keep in the outer circles of the whirlpool of death do well, but those who never go near it do better.' But do they well? True, their case is not so dangerous as that of the moderate spirit drinker; nor is his as bad as that of the inveterate drunkard. Happy for them that they are not yet where they cannot stop. But are those who abstain from ardent spirit, and substitute other intoxicating drinks, doing well for themselves? well for the poor drunkard, well for the Temperance cause? and are gentlemen to be complimented for praising them in this matter, and not censuring them because they do not sign the total abstinence pledge? That is the proper question. And we hesttate not to say, they do not do well. And no society does well which takes of a man only a pledge of abstinence from ardent spirit, and gives him the hand of fellowship as a Temperance man, while he deliberately goes away to persist in the use of other intoxicating drinks. In this matter, involving our own personal safety, the safety of our children, the rescue of five hnndred thousand drunkards and the salvation of troops on troops in all succeeding generattons, there is nothing well but uncompromising hostility to the great destroyer in all his forms.

Tem. Union.

"O THAT THE WICKEDNESS OF THE WICKED MIGHT COME TO AN END!"—An eloquent clergyman of our city, commenting, a few Sabbaths since, upon this prayer, inquired, with a good deal of pungency, who of his hearers could offer it. "Can the distiller," he asked, "the man who takes the grain and the fruit of heaven, and extracts from them the drink of the drunkard, and pours it out upon an innocent, unsuspecting community, as does volcano its lava? Can the vender of intoxicating drinks, the man who makes it his business, from day to day and year to year, to excite men to the commission of the most ferocious crimes, to break the peace and prosperity of families, and fit men to be the companions of the devil and his angels? Can the moderate drinker, the man who countenances in society and teaches his children to drink a drink which, more than any thing else, hardens the heart, sears the conscieuce, and turns men away from the gospel of Christ? These inquiries, we suspect, are like the arrows which have been shot forth so successfully of late from Welsh pulpits, and made more than eighty thousand in North Wales teetotallers. They are not a little needed yet from many American pulpits.—Temperance Union.

## ARE YOU A MOTHER?

READ THE FOLLOWING.

*Delivered in the 1st Presbyterian church, Philadelphia, June, 1837, by the* REV. ALBERT BARNES.

One other virtue it is due to the present state of publick feeling to present: it is that of training your children to Temperance. The records of the great will probably reveal that woman has had more to do with the business of intemperance than has been set down to her account. The love of strong drink physicians tell us, is sometimes hereditary. It is imbibed with the very commencement of existence. It is often thoughtlessly and unhesitatingly given in early infancy. It is administered as a medicine and with medicine. Habits of love for it are formed, perhaps in the very dawn of being, and the child grows up pleased with the unnatural taste, not having learned to call it poison. It has been the case, that the child at the house of a mother has partaken of it in her parties of pleasure; from the sideboard, or the closet, or amid the company of those more advanced, who deemed it no dishonour.

Woman may do much now to check this evil. She may and should keep it from her children in all stages of childhood, as a medicine, unless administered by a physician who will not suffer her to do otherwise. She may teach them early lessons on the subject, and depict the way by which men have become drunkards. She may direct them to books and facts which strongly exhibit the evil. She may keep her children from the places of temptation and the society of the dissolute. And there is one power which she holds, and which she is bound to exercise to the full limit of her authority. it is the power of keeping her children, of either sex, and especially of her own, absolutely from the society of the intemperate. It is not, I believe, unfit to the dignity of the place to say, that the mother who encourages addresses to her daughters from young men whose characters are not beyond suspicion on this subject, may be planting thorns in her own dying pillow, and probably preparing unmingled wretchedness & wo for her child. It is timely and proper to speak out plainly on this point. It should have been done long ago. It is treason of the highest and foulest order, and guilt of the darkest and deepest dye to commit a child to the charge of one who totters on the verge of intemperance.

Perhaps more may be done by firm and independent females, in staying the progress of this sin than has yet been accomplished. Woman, in the march of this pestilence, has bled at every pore. Whoever is the drunkard, she is the sufferer. Thousands have sighed and groaned in vain: thousands bound to profligate husbands still weep and wail:—bound to putrid death and expecting deliverance only when God commits the offensive burden to the grave. Here her power may yet be seen. And by frowning on it in the bud, and opposing it in its first advances, she may drive intemperance from social intercourse, from poisoning the pride of her family, and ultimately from the world. She has frowned profaneness from her society, and she is equally in her sphere when she frowns indignantly on the drunkard, and shuts every avenue that leads to her abode from his approach.

The possibility that in a congregation so large as this, there may be, unknown to myself, one single such mother as I am about to describe, justifies the remarks which I feel it my duty to make. The very thought that these walls embrace, and that yonder graveyard is soon to entomb, one single intemperate mother, is sickening to the very soul. No combination presents so much that is unnatural and loathsome as an intemperate mother. The soul turns from it with abhorrence. In describing an intemperate man, we are on lawful ground. We see him and know him. He is publick. He publickly drinks, and is a fair object of publick reproof. We must warn him, and tell him of his sins and dangers. But we shrink from speaking thus of woman. We would draw a veil on the disgusting fact, and hide from the world the melancholy truth, that one such mother treads the earth. Be it buried, for ever buried. Let it not be told in Gath that a single such mother pollutes the air and beholds the heavens. Be it among those truths, painful truths, of which the world would not speak; the loathsome and melancholy facts, which for the credit of man, we wish to hide from every mortal gaze, and bury deep, and for ever, in the unbroken sleep of death. Tread lightly on her memory when she dies, and let it be speedily blotted from the recollection of mankind, that a drunken mother lived. Let no marble tell the cause of her dying, and speak not to the stranger at her grave of the manner of her living.

## HARDENING INFLUENCE OF THE TRAFFICK.

A respectable grocer remarked yesterday, that he had sold more wine and spirituous liquors in a few weeks, than in several preceding months; and he attributes it to the extreme depression of the publick mind, which drove men for relief to the bottle.—*New York paper.*

We have yet to learn the full hardening influence of the traffick in intoxicating drinks. Here is a man styled respectable, and who doubtless thinks himself so, who can see his fellow men reduced in the Providence of God suddenly to poverty rushing in their distress to the maddening bowl for relief, and coolly stand by and draw the deadful poison, and take their last pittance which they need for their babes; and then, having sent them home, perhaps, drunkards, sit down, and give a philosophical account of the increase of his business! It would seem that every time he drew from his cask, the stone would cry out of the wall, and conscience would rive him like thunder's crash. But no. He has a license! "True, it is hard times. But it is an ill wind that blows nobody any good. Men are distressed. Drinking affords relief. None of my business if, in the anguish of their spirits, they become drunkards. It makes me rich. *That* is my business." Could this respectable grocer have reasoned so once? No. As moderate drinking makes his customers drunkards, so the regular traffick makes him the hardened rumseller —we might say, the cold-blooded murderer. Which will have the worst destiny in the eternal world is yet to be determined. O, my soul, come not thou into their assembly!!!

COLD WATER—Never takes away a man's health, reason or character,—nor impoverishes his family.

INDIANA.—At the annual conference of the Methodist church lately held at New Albany, it was resolved, that the conference will give the Temperance Advocate their united influence for its wider circulation and more permanent continuance.—*Jour. Temp. Union.*

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# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short. Though Life did ride upon a dial's point,
To spend that shortness basely, 'twere too long, Still ending at the arrival of an hour."

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## THE ADVOCATE.

### THE TEMPERANCE PLEDGE

Has proved a life boat to thousands. Through its instrumentality they have escaped a more direful disaster than shipwreck. To be drowned in the ocean even upon an inhospitable coast is certainly better, than to be the instrument of one's own destruction, through lingering years of suffering and degradation, and finally fill the inebriates grave, and receive the suicides reward. Yet, not withstanding the evident & glorious benefits of THE TEMPERANCE PLEDGE, there are thousands who endeavour to persuade themselves and others, that to enroll themselves by signing this pledge, would be *a degrading* act—and why? Because they say it is signing away their liberty! What liberty? Why the liberty to use an article as a common drink, which, when used as such has never done any body any real good, but has ruined millions! A liberty, the exercise of which has been the means of every fit of drunkenness, and the cause of all the miseries which have flowed from drunkenness since the misfortune that befel Noah down to the present period! This no one can deny, and yet the liberty to progress in the way which can alone perpetuate this crime, and these miseries, is looked upon as a glorious liberty! a liberty for which it is represented the Heroes of the revolution fought, bled and died. But we cannot find any record where John Bull denied to brother Jonathan the use of tea, rum, or tobacco, and consequently as this was not denied, we cannot see the propriety of their having fought to defend this right.

### TO THE CITIZENS OF INDIANAPOLIS.

Suppose our beautiful White River, was a deep and noble stream, flowing in majestick grandeur through our town—and a short distance below, there was a perpendicular fall of a hundred feet or more, over which it poured with headlong fury into the deep and dark abyss below. And suppose some of you should observe a large number of persons of various ages and conditions in life, floating down in their little barques, apparently unconscious of danger; all intent on their own gratification and amusement, and alike heedless of the dangers that lay before them, but well aware of the existence of the cataract toward which they were rapidly advancing, and of the sad consequences that would attend their near approach. Were you to see them thus floating along the rapid current, manifesting no intention of steering to the shore, would you not advise them of their danger, and tell them the cataract was just before them? or would you let them float on without a word of warning, and regardless of their fate, behold them one after another, plunge down the awful abyss. We think not. You would at first endeavour to convince them of their danger, and advise them to desist immediately from their mad course. But if you found that persuasion and arguments had no effect, you would take other measures so prevent the sad consequences of their rashness. The news would instantly spread through the town and you would all hasten to the river regardless of your own concerns, intent on saving the lives of your misguided and reckless fellow creatures, even at the risk of your own, & not scruple to use every means in your power to accomplish your purpose.

Is there not a river broad and deep whose strong and rapid current is flowing through our town, our state, and our country, and carrying on its alluring bosom many fellow mortals, and heirs of immortality, toward an abyss of horid destruction, into which they will as inevitably plunge if not arrested in their course, as, that the barque of the waterman will be precipitated over the Falls of Niagara, if once drawn into the rapids above. And are we not looking on as unconcerned spectators of the sad and mournful scene, and using but little effort to prevent the sad catastrophe? Fellow citizens of Indianapolis, of Indiana and of our country think of these things!

### TENNESSEE.

The Legislature of this state adjourned on the 29th Jan.

The following law was passed during its session.

This is a proof of the onward march of mind and, a glorious triumph of legislative wisdom over an established custom of the most destructive character. It should be hailed as the most brilliant victory ever achieved by the citizens of that patriotick state. If sustained and enforced, it will save more human life, more treasure, prevent more suffering and degradation, than any other of their brilliant achevments.

### THE TIPPLING HOUSE ACT.

The importance of this act induces us to copy it at length. The original bill was introduced into the Senate by Mr. BRABSON, Chairman of the joint select committee to whom were referred the numerous and highly respectable petitions for the suppression of tippling houses and the use of ardent spirits, sent in to the late General Assembly from every section of the State. It was amended and rendered more strict in the House of Representatives, and in its amended form, became the law of the land by the concurrence of the Senate.

We also copy an act repealing so much of the act of 1836 setting forth the privileges and occupations liable to taxation in this State as imposes a tax upon tavern keeping as a privilege, from which it will be seen that no person is authorised to retail spiritous liquors under the sanction of a tavern license.

AN ACT to repeal all laws licensing tippling houses and for other purposes.

SEC. 1. Be it enacted by the General Assembly of the State of Tennessee, that an act passed the 15th December, 1831, entitled an act to tax retailers of spirituous liquors and to appropriate the same to the use of common schools, also, so much of the fourth section of an act setting forth the property, real and personal, and the privileges and occupations liable to taxation in this State as relates to the licensing and increasing the tax on those who retail spirituous liquors, be and the same are hereby repealed.

SEC. 2. Be it enacted, that hereafter all persons, convicted of the offence of retailing spirituous liquors, shall be fined at the discretion of the Court as in other cases of misdemeanor, and that portion of the second section of the act of 1815, chapter 293, which limits the fine to five dollars be and the same is hereby repealed: *Provided*, that the fines and forfeitures accruing under the provisions of this act shall be appropriated to the use of common schools.

Passed, January 26th, 1838.

AN ACT to amend an act passed 5th February 1836, entitled "An act setting forth the property, real and personal, and the privileges and occupations liable to taxation in this State."

Be it enacted by the General Assembly of the State of Tennessee, That so much of said act as imposes a tax on each and every keeper of a tavern or house of publick entertainment, as requires such person to obtain license, be and the same is hereby repealed.

Passed 29th December, 1837.

### THE LEGISLATURE OF INDIANA.

At its late session passed a severe law against PROFESSIONAL GAMBLERS, making gambling, *by them*, a penitentiary offence.

This is very well, but we fear it will only amount to as much as the law to prohibit treating at elections—that, from similar causes it will remain almost a dead letter upon the statute books. Had the legislature of Indiana gone further and acted with the same independence as that of Tennessee, and abolished licensed retailing, they would have done more, in our humble opinion, to prevent the crime of gambling. They would have broken up the places of resort—left the blackleg destitute of his lurking place, and deprived

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him of those chances of gain which are now presented by those congregations of the thoughtless who resort to these dens of dissipation, to spend their time, their money, and destroy their reason, and thus expose themselves to the deceptions of such as make gambling a trade.

Licensed gambling houses have been done away in the city of Paris. How long will it be before the light of reason, and the influence of truth and of justice will cause men all over the earth to forbear to give crime respectability, by the sanction of law? Were it not for this respectability, the crime of selling those drinks which destroy the bodies and souls of men would at once be abandoned, for there is not among all the venders of intoxicating drinks, one dozen individuals so lost to every noble feeling of the soul, as to remain in a business, which is depriving their fellow beings of their wealth, their health, their respectability and peace of mind, nay, even of their lives, were not this business *sanctioned by law*. This is the pillar upon which they rest—It is LAWFUL *therefore it is* RIGHT!

## INDIANA

*State Temperance Society.*

There is a State Temperance Society. It held a meeting in this place some time in December, but the proceedings have not been communicated for publication. The fault, perhaps rests with the editor of this paper, in as much as the Advocate has not been regularly published. The multiplicity of cares, pressing upon us, from the want of means; have compelled us to devote our attention to other matters. But at length having made our arrangements to proceed systematically, we invite the Secretaries of societies to forward reports of their proceedings for publication.

They shall be regularly attended to.

## TEMPERANCE IN INDIANA.

This cause has made some progress in this State. Thousands rejoice in the benefits which have already flowed from the efforts of its friends. It has many friends, devoted, liberal zealous friends. But these are acting without system—without concert; and, Indiana, is falling in the rear of her sister states in this great work of reform, This will make the task so much the heavier; for, already are the venders of intoxicating drinks, who find their calling becoming unprofitable in parts where the friends of Temperance have been more active, flocking to our populous towns and seating themselves in comparative quiet among us. The evils flowing from tippling shops, in their various gradations, from the splendid hotels and coffee-houses down to the filthy brothels, have pressed so hard upon the orderly inhabitants of our cities, that they have commenced measures to extirpate the lowest; and, in the contest so much light will be developed, as to carry conviction of the utter inutility of the others, and ultimately result in the prostration of the whole system of retailing as is already the happy case in Tennessee. Hence the stream of emigrating retailers, to Indiana, will in a short time be fearfully swollen. And the friends of sobriety, must be up and doing or dissipation will be increased to a far more alarming extent than at the present. In Illinois, the friends of Temperance are organised. The wealthy philanthropists of that State have employed a lecturer—established a periodical upon a liberal basis—and the advocates of the cause stand in a united phalanx, which enables them to act with efficiency.

The inducement held out to the avaricious and dissolute, to vend intoxicating drinks to the labourers along the different lines of our publick works, is another temptation which will draw hundreds of poison venders from abroad. And, in a few years, the hail and sturdy labourers, now engaged in constructing these works, will many of them, be superanuated inebriates, to infest every neighbourhood and ultimately become a publick charge unless something is *immediately* done to avert this calamity. Nor will their influence be lost upon the youths of our country. There yet remains many very respectable dram drinkers among our earliest settlers, who have never yet contemplated the evils resulting from their example. Men of honourable feelings, who would shrink from the idea of leading any one into the depths of that misery which the drunkard has to endure. These have never pondered upon the evils they are in the daily habit of lending their influence to perpetuate, by entering the drinking house, and indulging in a social glass. These, with numerous other causes operate to increase & hand down this destructive custom to posterity; and should the friends of reform remain in their present state of apathy within our State, they will find that their country will soon be overrun by all the horrors of dissipation.

Then how does the case stand? Is the temperance reformation advancing? Most of the societies from which we have heard, are in a dormant state. Some have not met for months, and some not for years. Others that do meet, and, where lectures are delivered, have lost their novelty, and draw but few others than members, to their meetings. In such cases addresses can tend to little more than establishing those who have already been convinced, in the correct opinion that they are safe so long as they adhere to the pledge. But that brother, that father, that son. who will not attend has no impression made upon his heart.

Some method of disseminating facts and arguments among the great body of citizens must be adopted; ere the work of proselyting will go forward. This can only be done by employing a lecturer, and through the instrumentality of the press. It can only be effectually done, by the employment of both. And, this cannot be done without means.

To furnish these would be more than a few individuals can bear. But were there such a system introduced as would enable every friend of the cause to aid in proportion to his inclination, we cannot doubt but in Indiana as well as in her sister states, sufficient philanthropy would be found to furnish all the means necessary to throw a temperance periodical into every neighbourhood, if not into every family—and to sustain an efficient agent, in visiting every settlement in the State. This done, and, through the Divine blessing we might hope to see our state saved from the constant dessolations the curse of intemperance is bringing upon her. And, the hope, that soon the evil would be driven from her borders, would then arise in every bosom brilliant and joyful as the morning star.

But unless this is done, darkness profound is in the prospective. For, the efforts of the manufacturer and the vender, will out do all that is done by the friends of reform.

Will those who have hearts to feel, ponder upon these truths—will they think of the many already ruined, & of all that may be exposed in the future, and then say whether a STATE TEMPERANCE CONVENTION IS NOT NECESSARY! Yes, indispensable to the prosperity of this good cause and the well being of our great and rapidly increasing commonwealth. Will the friends of the cause in various parts of the state let us hear from them on this subject!

## THE PROGRESS OF TEMPERANCE,

Has seldom been demonstrated in a stronger light than at the Celebration of the 22nd. of February in this place. This celebration was conducted without any Bacchanalian revel—without even the least indulgence in dissipation—Indeed, every man seemed to feel himself personally bound to sustain the reputation of this community, by adhering to the principles of Total abstinence.

This spirit gave a zest and hilarity to the proceedings of the day, seldom witnessed on similar occasions And all those who had the pleasure of witnessing these proceedings cannot fail to have been forcibly impressed with the beneficial results flowing from the adaptation of total abstinence principles on all occasions.

## THE RIGHT WAY.

Twenty of the friends of TEMPERANCE in Indianapolis, have subscribed for THREE HUNDRED COPIES of the second volume of the INDIANA TEMPERANCE ADVOCATE, for *gratuitous distribution.*

Although much has been done for the cause of Temperance in our State, it is yet in its infancy—there are tens of thousands whose attention has never been fixed upon the sugject, so far as to give it an investigation. These are individuals who, it is not probable, will be reached through the instrumentality of temperance lectures. They never attend society meetings, nor can they be prevailed upon to subscribe for temperance periodicals.

The advanced state of the cause in the east, renders other arguments than those which are applicable to our condition, appropriate in eastern publications. These individuals can only be reached through periodicals, and these periodicals should be adapted to our present condition. Hence, if they are ever convinced, it must be through the instrumentality of those who feel sufficient interest for the welfare of their country, to carry out the above example. The Advocate will be the medium through which the *facts* that transpire throughout this State, demonstrating the evils of intemperance, will be laid before the publick. These constitute the most efficient arguments in behalf of the cause for which we plead, and will render the Advocate, we trust, an efficient instrument in carrying on this great reformation. This enables us to call upon the friends of Temperance in our State to come up to the work, and make arrangements for its distribution in their respective neighbourhoods.

That this is the cause of benevolence—and is worthy the aid of the christian, the philanthropist and the patriot, we think will not be denied by any who have reflected upon the immense evils of intoxication. We therefore again invite all friends to the cause to come to our aid with means, and by the communication of facts for publication.—For this is the right way to roll the work onward.

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Let those who are of the opinion that the efforts of the friends of Temperance to induce their fellow men to lead sober lives, are uncalled for, occasionally enter a grog shop, and view its unreflecting inmates; remember that many of them have wives and children dependent upon them for support—witness the carelessness with which they will spend the avails of their labour, and the unconcern with which they will blaspheme the name of that God upon whom they are dependent for every breath they draw—and to whom they must render an account for every thought, word and deed—remember that they have immortal spirits that must exist beyond the present life, and be prepared here for the enjoyment of the society of God and Holy Angels; or, eternally sink deeper and deeper in rebellion, and be banished from all that is pure and holy. Reflect how many thousands there are in the same condition, spending their time and money to destroy their bodies and their souls, and render each other wretched, and those that depend upon them miserable, and then ponder calmly upon the whole scene, and decide whether any good can in any way result from this custom—and in view of all the evils that flow from it, decide whether efforts to induce them to return to habits of sobriety, are uncalled for.

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That capital can be vested to a better advantage in retailing intoxicating drinks, than in other employments, which have a useful rather than an injurious tendency, is an error into which many have been led for the want of due reflection upon the subject.—True, there may seem to be a great advantage upon the capital employed, but in small establishments, when the amount of time, rent, contingent expenses, losses by bad debts, wastage, and what is necessarily given to those who are unable to pay, and who will beg hard for a dram, is taken into consideration, the profits on other articles tobacco, cigars, earthenware, whet-stones, &c. &c., of which the assortment in an ordinary grog shop is usually composed, are somewhat reduced by the losses on the grog score. This idea is from a veteran grog-seller, who averred the fact to one of his customers, who envied him his easy, delightful, and profitable employment.

But, where a larger amount of business is done; where alspice and fish, sugar and tar, ginger and tobacco, coperas and coffee, allum and tea, molasses and feathers, bacon and cigars, and articles in sufficient variety to make up a general assortment, are kept in connexion with the *drinkables*, the amount of capital employed would enable a man to purchase land enough for a neat farm, which by his attention to its cultivation on the modern improved system of husbandry, would support him decently during all his life, without the inconvenience, to say the least of it, of seeing the effects of his calling converting his neighbours into demons, and their families into poor suffering objects of charity—without the labour of collecting bad debts, and the risk of loss of properity, loss of sobriety, loss of character, loss of life and of happiness beyond the grave.

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Habit is a tyrant—that of dissipation is an unrelenting tyrant, which reigns with absolute sway over the destinies of its victims—wasting their property, destroying their health, and sacrificing their lives—yet present them with the temperance pledge, which is a full and free discharge from its dominion, and they will accuse you of aiming to deprive them of their *liberty*. *What blind infatuation.*

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Those who act as agents for the Advocate may make remittances through the post office. The small bills of Ohio, as we as our own State paper, will answer our purpose. We make this remark in compliance with various requests for instruction on this subject.

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Will not our friends be more diligent in forwarding facts, with regard to the progress of Temperance, and the evil effects of intemperance, for publication, which may come to their knowledge.

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Something should be done, if possible, to test the sense of the people of this State, with regard to the law licensing the traffick in poisonous drinks. We are satisfied that there is not a reflecting temperate drinker in our State, who is not interested in the traffick, but would willingly, nay gladly, see a stop put to the practice of rendering a business honorable, by legalizing it, which is productive of so much evil.

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Many say that poisonous drinks are good for medicine. Perhaps this is true; and if it is, they can procure it for medicinal purposes, as well from the Apothecary's shop, where they can procure other poisons to mix with it, as to be compelled to call at two different places, and perhaps by calling first for the solvent's, become so saturated themselves as to forget that they need the articles they had in contemplation to dissolve.

We say let all the poisons go together; and let those who understand their qualities, judge when they should be used. Were you about to administer calomel to your child, you would be anxious to have the *Doctor's opinion* about the matter; and so you should be, before you administer any poison to yourself or family.

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There is nothing under Heaven that ought to be looked upon with so much scorn and contempt, as intemperance; in fact, there is nothing so hateful in the sight of God, as drunkenness.

## TOTAL ABSTINENCE

A Discourse, *preached by the* Rev. S. W. Lynd, *in the Baptist Church, Ninth street, Cincinnati, on Sabbath morning, Jan.* 14, 1838. *Furnished for* The Cross and Journal.

In presenting to your view this morning, the subject of Total Abstinence, and that in the form of a Gospel Sermon, it will be proper to select a text. It has probably occurred to the minds of some present, that there might be a difficulty in obtaining an appropriate passage of Scripture. This, however, is not any difficulty. I know not which to select out of many that have occurred to my mind; and to obviate this embarrassment, I have fixed upon several passages which I will now read.

The first is found in Matt. 5: 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which was in heaven."

The second passage is in the Epistle to the Romans, 14: 16—21. "Let not then your good be evil spoken of: For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made ewak."

The third occurs in the first Epistle to the Thessalonians, 5: 21. 22. "Prove all things: hold fast that which is good. Abstain from all appearance of evil."

A threefold cord is not easily broken.

The first passage is intended to teach the influence which a christian, by his example, should exert upon the world. He has to exhibit the power of the gospel in his own person, that others may take knowledge of him, and glorify God. The second passage teaches that christians are bound to make such a use of their *christian liberty* as will not bring a reproach upon the gospel of Christ, and lead others astray. It teaches that while every meat and drink proper for bodily sustenance may be lawfully used, yet a christian will neither eat flesh nor drink wine, if it should prove, by example, an injury to others, and particularly to the people of God. The third passage teaches us to examine every subject of a moral nature that comes before us, and when we have proved its value to the cause of Christ, to hold fast to it, and abstain from all appearance of evil.

My aim at this time is to exhibit the bearing of these principles upon the subject of total abstinence.

By total abstinence, I mean entire abstinence from every drink that contains the intoxicating principle, except in cases where it is used as a medicine. I include in this all distilled spirits, and all fermented drinks; such as beer, ale, wine, and cider. In other words, I mean entire abstinence from *alcohol*, no matter where it may be detected.

The third passage of scripture selected, evidently shows that the subject of total abstinence ought to receive from every christian a thorough investigation. It is now before the community as a great *moral* question, involving the dearest interests of the human family. All prejudice therefore must be laid aside. Christianity is directly concerned in this momentous subject. We cannot refuse to look at the question. We are this morning providentially called to investigate the subject of total abstinence, as I shall show in another place. Let us then, in the true christian spirit, "*prove all things*," and "*hold fast that which is good.*"

The principles, taught in the second passage of scripture, meet at once the difficulty suggested by the use of wine, as recorded in the Old and New Testament. This has been the strong hold of temperate drinkers; but why do they not keep concubines, and justify it by the example of Abraham, David and Solomon? I am perfectly ready to admit all the scriptures say upon the subject of drinking wine, provided they are properly interpreted. But there is one passage so often perverted, that I feel bound to give it a moment's consideration. It occurs in Prov. 31: 6. 7. "Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more."

Here are two sentences. both obviously belonging to the same case. Each sentence contains two parts in the form of the Hebrew *parallelism*, i. e. two parallel phrases in different wrods, "*Give strong drink unto him that is ready to perish*," answers to the following phrase, "*and wine to those that be of heavy hearts.*" "*Let him drink and forget his poverty*," is equivalent to the other phrase, "*Let him drink, and remember his misery no more.*"

Now what is the command? To give to him strong drink in sufficient quantity to relieve him from the intensity of his pain and misery. The passage alludes altogether to the custom of giving inebriating drinks to condemned criminals to render them less sensible of the torture they endured in dying.—Such a drink was offered to our Lord upon the cross, but he refused to receive it.

It is unnecessary, however, to examine passages in relation to the use of wine. They have no immediate connection with my argument. I admit that wine was one of the temporal luxuries, permitted to the people of Israel. I admit further that it may have been moderately used by primitive christians. Our Lord Jesus himself supplied it to the guests at the marriage feast in Cana of Gallilee. Much might be said upon this point, but I prefer to let it stand in all its apparent force. I will even go further, and admit, that I see nothing in the New Testament which prohibits the *liberty* of christians to drink wine moderately if they are disposed, provided the use of that liberty does not, in a peculiar state of society, contravene great moral principles laid down in the Bible.

I admit all this for the sake of avoiding a discussion which is not necessarily connected with the subject of total abstinence. The question, then, immediately arises, How can it be wrong for them to use wine, if to use it is a part of their christian liberty? This is the grand question. This is the very point on which the whole subject turns. And this question is directly met by the principles taught in our second passage. Paul there teaches that it is wrong to use our christian liberty, if by this means we bring reproach upon the gospel of Christ, and by our example lead others astray, or which is the same thing perpetuate any great evil in the community. If the use of our christian liberty were a matter of indifference, the case would be changed. The time has been when the denial of our right to drink wine could not effect the great evil of intemperance, because of a perverted public opinion. No individnal case of abstaining from this christian liberty could arrest the evil. But now it is altogether different. We cannot now use our liberty in this respect with-

out perpetuating the evil, without standing in the way of a reformation in society already commenced. Now, if it can be shown that the use of any intoxicating drink by christians, is an example that stands in the way of reformation, tends to perpetuate intemperance in the community, and leads multitudes of souls astray, then nothing short of total abstinence can save us from the charge of high and flagrant sin before God. I consider the principle fixed, beyond controversy. We will therefore proceed to the application. And here the whole subject opens upon us from its commencement to its issue.

I suppose it will be frankly conceded by *all*, that intemperance is a great evil, private and public; that it is utterly condemned by the word of God, and that no intemperate person can enter the kingdom of glory. I suppose it will be also conceded, that if it is possible to promote a reformation of this evil, *such a reformation ought to be promoted.* I suppose it will be still further conceded, that if this evil ought to be reformed, *we ought*, as good citizens, and as christians, *to aid in this reformation.* operate at present, but simply to the *fact*, particular mode in which our aid is to I have no reference now to any one that it is our duty to render such assistance. Can you, my brother, can you, my sister, do your duty to Christ and to your fellow men, if you do not use your influence for *the suppression of intemperance?* You may be ignorant of the best plan upon which to exert this influence; you may be in doubt which of two or more plans to choose; but in some method or other, you are obviously bound by the laws of Christ to employ your influence & all the influence you can command in arresting this great evil.

Now then, we assume a new attitude in this christian congregation. We all stand upon common ground. We all believe that it is our duty to give our influence against the great evil of intemperance. Here we have no prejudices to combat. The speaker and the hearers are not in conflict, but entertain perfect harmony of view. And the third passage of scripture requires us as christians calmly to consider the relation which total abstinence bears to our influence in suppressing intemperance. Let us understand each other perfectly before we proceed. The point is settled that we are bound by the laws of Christ to exert our influence. The only point that remains to be discussed is, the mode in which we shall operate.

1. I would observe, that in the existing state of society, the arm of the law cannot suppress intemperance. Laws are dependent upon public opinion.—The same power that makes them, can blot them from the statute book. If one set of legislators does not suit the people, they can make another which will suit their purposes better. Laws have been made for the regulation of civil intercourse, but what have they accomplished in relation to intemperance? They come too late. They may meet the confirmed drunkard and place a guardian over his property, for the sake of his wife and children, but they cannot break the habit he has acquired. If he become dangerous to society, laws may issue in the confinement of his person, but he is already an intemperate man. The laws have no preventing influence. They might, if properly framed, be a powerful auxiliary in promoting a temperance reformation; but this cannot be done, until public opinion is rectified. It is obvious, therefore, that our influence, to be successful, must be diricted in the first place to a correct public sentiment.

2. I would observe that public opinion can never be rectified by precept, unaided by example, Let us try it.—Let us begin with the drunkard. In order to make a fair experiment, we must first intoxicate ourselves, and then open the battery of precept upon him. Do you think our influence would succeed? No, to have any influence with him we must be sober men. Precept unaided by example will do no good. But let us add the example of sobriety to the precept, and make a second effort upon the drunkard. But every man of common sense knows that we shall meet with little or no success. Drunkards are rarely reformed. We must begin at an earlier stage of the evil. Let us then take those who drink too much, who are not yet drunkards, but in danger of becoming such. To make a fair experiment of precept unaided by example, we will first get into the habit of drinking too much ourselves, and then we will exhort them not to drink too much. Would our influence succeed? No—if we wished for any success we must abstain from using too much ourselves. It is obvious that precept in this case, unaided by example, could do no good.—But let us add the example of not drinking too much to the precept, and make another trial upon these men.—Immediately they retort, and say, 'Why do you exhort us? We take it occasionally, but do not become intoxicated, and you take it occasionally and do not become intoxicated. What is the difference between us? It is not for you to decide for us what quantity is too much. We can bear more than you can, and therefore we drink more; but it is as much moderate drinking, as yours is moderate drinking. First, reform yourselves, and then you may exhort us." The only possible method by which we can succeed in reforming this evil is to employ our influence upon *moderate drinkers.* But if we are *moderate* drinkers our selves, our precept is perfectly useless. Precept, therefore, unaided by example, can never succeed.

What are the facts in this case? The sin of intemperance has been preached against for ages, and the drunkard threatened with banishment from heaven. Yet the crime is not stayed. It rolls on like a torrent, sweeping thousands annually before it into the gulf of perdition. Instances of its awful consequences have been multiplied in public view, and still the storm sweeps onward. The young man shudders at the tales of misery which this evil has originated. He never intends to be a drunkard, his moral principles are decidedly hostile to this result. His father warns him against the crime. Yet that same father uses ardent spirits occasionally, and even invites his son to participate. He mingles with his young friends at a convivial meeting—a glass or two will not hurt him—his father takes a little. But he would not be a drunkard for all the world. And yet a drunkard he dies. The evil never can be corrected by precept: no exhibitions are sufficiently strong to arrest the tide. And why are they not? The minister, the lawyer, the judge, the farmer, the mechanic, the members of churches take it.

Example then is absolutely essential to the exertion of a successful influence. But even this example will not suppress the evil, unless it is of such a character as tends to the formation of a correct publick opinion. Remember that thousands of persons never touched ardent spirits, wine, or beer, and yet their temperance example accomplished nothing. Their example was counteracted by a vicious publick sentiment. Let

us keep in mind the fact that all the good which has been done in suppressing intemperance, has been done by temperance societies, and pledges. No previous plan ever succeeded. It is an undisputed fact that the popular voice can be ascertained, and brought to bear on this subject, only by popular combination. Temperance societies, therefore, present the only possible method of arriving at the publick feeling. Their object is to discourage, as far as combined moral influence and example can discourage, the use of intoxicating drinks.

When the British Parliament attempted to enslave the American colonies, there was but one voice throughout our land, the voice of indignation. The public feeling rose higher and higher, and it was finally determined to resist. But how was the voice ascertained? How were the energies of the people brought into vigorous and successful action? Was it by remaining at home, and waiting in silence the issue? Was it by indifference to the cause of liberty? Did the patriots of that day fold their hands and say—"We love liberty; we are anxious to see the oppressions of the Parliament resisted, but our combinations on this subject will do no good. Can we not be friends to liberty without meeting together and pledging our lives, our property and our sacred honour. Shall we by such a pledge virtually acknowledge that we have not never enough to fight the battles of our country without it?" No—this was not their language. They met, they combined, they made their pledge tell on the whole land. Every where they were organized into *liberty societies* for the suppression of the haughty claims of Britain. In this way the popular feeling was manifested. And how shall popular feeling be brought to bear upon the suppression of intemperance? Must it not be by combination, of citizens pledging themselves to abstain from intoxicating drinks, and to employ all their influence in inducing others to make the same pledge?

It will not answer to say that you are a member of the Church of Christ, and that the gospel does not recognise any other temperance society. You might as well say that you will not give a cent towards the support of a charitable institution, because the gospel does not recognise any other charitable society. The Bible commands us to do good to all men as we have opportunity. If by signing a pledge, and combining with others, we can do good in the suppression of intemperance, it is our duty to do it. The church is commanded to be temperate in all things, and to be charitable too; yet the church is no more a temperance society than it is an orphan asylum. A christian is the last person in the world who should object to use his influence by signing a temperance pledge.

Now if we are bound to use our influence in the suppression of intemperance, we are bound to do it in the most effectual way. And as no plan yet devised has succeeded equal to that of publick pledges and combinations, we are bound to give our influence to this plan until a letter can be originated. Private example will do little good. Unless it is followed up by effort no general reformation can be produced. To meet together to hear addresses, to converse on the subject and stir up each other's minds, to print and circulate information, to combine example—this is the way to use our influence in suppressing intemperance. I repeat it—we are bound by the laws of Christ to exert our strongest influence, and to exert it in *the best manner* for the accomplishment of this object.

But what has this to do with total abstinence? Much every way, but we are not yet prepared for the question. Let us review the subject, and see whether we are all thus far agreed. The following points are substantially embraced in what has been said, viz—

1. Intemperance is a great evil.

2. There ought, if possible, to be a reformation of this evil.

3. It is our duty, as good citizens, as christians, to use our best influence towards such a reformation.

4. We ought to use this influence in the best method with which we are acquainted.

5. The desired reformation cannot be produced by law in the existing state of things, nor by precept unaided by example.

6. Precept and example must be united, and brought to bear in vigorous efforts, and in the formation of a correct public opinion, or nothing effectual will be accomplished.

7. Drunkenness is a *habit* which has its origin in moderate or occasional drinking.

8. No plan ever succeeded in arresting the *orgin* of intemperance, i. e. *moderate drinking*, until the present temperance reformation upon the plan of voluntary combination and pledges.

9. The present temperance reformation is therefore the best method of reforming intemperance with which we are acquainted.

I cannot conceive of a single dissenter from these points in this whole assembly. I take it for granted that we are perfectly agreed on all of them. Then what is our duty? Obviously to unite, and pledge ourselves to use *all* our influence in the suppression of intemperance. This duty is so perfectly clear, that I see not how any reflecting mind can escape conviction. If we would use our influence against intemperance, we must do it by our example.

We are now prepared to show what this has to do with total abstinance.

For many years after the temperance reformation commenced, the pledge was confined to ardent or distilled spirits. In this limited effort the subject commended itself to the consciences of thousands of the best men in the nation, until at length a convention from nearly all the states in the union, composed of ministers, physicians, jurists, and other distinguished men to the number of about 400 after a full discussion of the subject for several days, declared the traffick in ardent spirits, and the use of it as a drink, an *immorality*. The subject now assumed a more serious aspect than ever, and *christian principle* became deeply involved in the suppression of intemperance.—This led to more reflection, and it was soon perceived by many that the reformation was wanting in power. The use of wine, beer, and cider, by the friends of temperance furnished a strong argument against the successful prosecution of the reformation. Societies bagan to be formed upon the principle of total abstinence. The friends of the cause in many places are now determined to use *all* their influence, whereas before they only used a *part*.

Let me ask, if a person cannot employ the influence of example against intemperance without abandoning ardent spirits—how can he employ *all* the influence of example, except upon the principle of entire abstinence from all alcoholic drinks? I recollect, that at the very commencement of the temperance reformation, a certain gentlemen in an eastern city, who held an office in a tem-

perance society was the sport of the young men who knew him, because he was in the habit of using wine freely at his dinner. I have often been asked by those not in favour of the reformation what difference there could be between the use of brandy, wine and beer. This was always a difficulty in my way. And I throw out the question now for consideration—"What difference is there between drinking alcohol in brandy, and drinking alcohol in wine, beer, or cider? I presume it is well known that persons get intoxicated upon wine, beer, and cider. The argument to my mind is conclusive, that if you excite yourself upon beer, wine, or cider, and feel good under its operation I may excite myself and feel good under the operation of brandy. If you are temperate so am I, and you have no right to ask me to sign away my liberty, if you will not sign away your own. If this argument is good, and I believe it is, the friends of temperance must agree to *total abstinence*, or give up the temperance reformation.

The argument to christians in the light of the scriptures we have read and explained is stronger than to any other class of persons. Christians are required to abstain from all appearance of evil, to exhibit a holy example to the world, and to make such a use of their christian liberty as not to bring reproach upon the gospel. They are to avoid every thing which may be injurious to others, and particularly to the people of God.

Permit me here to observe, my brethren, that the subject presents itself in a very solemn aspect to you this day. It is not somethin gnew upon which you have not had suitable time to reflect.—It is not a doubtful experiment of good, in which case you might hesitate. The temperance reformation is not shrouded in the thick veil of night, so that you cannot see through its designs and results. It has been before the publick mind for a number of years. Light has been thrown around that cursed alcohol, and detected its hidden mysteries. It has been declared by those, whose right it is to judge in this case, that it is never useful, but always injurious to a person in a state of health, and that it is not necessary to qualify the physical system for labour. Three-fourths of all the crime, pauperism, and madness, seen in our prisons, alms-houses, and insane hospitals may be traced to its use. It originates a vast amount of distress in families, and sends about 40,000 in this country, annually, to the drunkard's grave, and the drunkard's perdition.—The manufacture of ardent spirits as beverage, the traffick in it, and the use of it as a drink, have been declared by thousands of the best men in the land to be *immorality*. A great number of worldly men have abandoned the business, and the use of it, and stampted both with *immorality*. A christian who uses ardent spirits moderately is becoming a reproach to the cause of Christ in the publick estimation. The reformation of intemperance th n is a great *moral* reformation, and christian principle is interested in its progress.

A very strong case presents itself to day, in the fact that we are called upon, providentially, by the city Temperance Society to investigate this subject. This society is composed of professors of religion and non-professors. They have resolved on total abstinence as the most efficient means of suppressing intemperance. They have an agent employed at a regular salary. They hold meetings in different parts of the city, and call publick attention to this subject. They now ask us to aid them in the support of their agent by a publick collection. They call upon us as christians and as friends of humanity to throw our influence into this scale.—And what shall we do, my brethren?—Shall we give the negative to their call? or shall we bid them God speed? If we do nothing in this subject, will that be using all our influence to suppress intemperance? Will that be abstaining from all appearance of evil? Will that be an example of holiness to the world? Will that be using our christian liberty so as not to bring reproach upon the gospel? Shall we bid them God speed, and say, "Your cause is a noble one—we wish you the most gratifying success—we desire to aid you by our example, and by all our influence to suppress the great evil of intemperance?" Then, in what a singular predicament we place ourselves. The laws of Christ constrain us to forego our liberty and give our entire influence to this cause, and yet we abandon not our wine, our beer and our cider.

You can readily perceive that if christians were to drink ardent spirits, they could not, in that case, be an example to the world—they could not avoid the appearance of evil—they could not use their influence to suppress intemperance. As far as their influence went, it would tend to perpetuate the ruinous practice. It would be holding back from good when it was in the power of their hands. It would lower the character of our holy religion in the eyes of the world. In view of the tremendous evils of intemperance brought to light by the present reformation, and the successful efforts which are made towards suppressing these evils, I suppose there is not a christian here who has made himself acquainted with the subject who would either carry on a traffick in ardent spirits, or use it as a drink. It is too late for christians to do these things & have a conscience void of offence.

(To be continued.)

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*Temperance.* The cause of Temperance is exciting attention strongly in Boston. Repeated publick meetings have been held in the city to discuss the great question whether it is proper for the State to issue Licenses for the sale of intoxicating liquor. There are some points in this matter, which must be conceded.

Ardent spirits are in no respect or degree whatever essential or conducive, unless used medicinally, to health of body or mind, to strength of muscle or vigour of intellect. The abuses of them are infinite; and flood the community with wretchedness, pauperism, and crime. The licensed houses and taverns are a prolifick and certain means and encouragement to intemperance. The issuing of licenses therefore is a direct permission and inducement to aid in making men poor, and wretched and wicked. Can a moral and christian community do this? and is not every one, who in any way directly or indirectly countenances and aids or abets in this case, accessory in the court of morals and religion, if not in the eye of the law, to all the dreadful consequences, which spring from this source? Let every reflecting man answer this; and answer it; not under the excitement of liquour, nor of party, nor of passion; but in the discharge of his duty to his conscience, to his country, and to mankind. We have no fears in such a court, that the decision will not be what it should be.

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There is nothing so beautiful in man, say an eminent Dutch writer, as being strictly temperate, and forbidding all intoxicating libuors to remain in his house.

## Temperance Bell.

At a late Temperance meeting in Philadelphia, the Rev. T. P. Hunt proposed procuring a Temperance Bell, to be rung whenever any thing threatens to injure or obstruct the temperance reform. He proposed the following regulations to be adopted in case such an alarm bell should be procured; which we publish for the benefit of all concerned.

ONE, ONE, ONE.—(*Very gentle taps*) Members of the Corporation are at a drinking frolic.

TWO, TWO.—Charley the watchman has found an officer drunk in the street.

THREE, THREE.—The same officer has fined a poor fellow, and sent him to prison for being as drunk as a gentleman.

FOUR, FOUR.—The Court has appointed a drunken constable to watch the grog shops.

FIVE, FIVE.—The Sunday constables are slipping into a back door to look for —— grog.

SIX, SIX.—The Court is about to license a grog-shop, without bed or stable, for the accommodation of man and beast.

SEVEN.—The Court is about to license a nuisance, petioned for by rum-sellers living out of the vicinity, and remonstrated against by the neighbors.

TWO, ONE, TWO.—The Court is about fining a tippling house one cent, by way of breaking it up.

ONE, TWO, ONE.—The jury is about clearing a man for keeping a nuisance, and fining and imprisoning a man for complaining against it.

TWO, THREE, TWO.—The Sheriff is putting a distiller on the Grand Jury, to make inquest about the violation of the license law.

THREE, TWO, THREE.—The Sheriff is collecting a jury of rum-sellers to try a drunkard.

FOUR, ONE, FOUR.—The Sheriff is collecting a jury of rum-drinkers, to try a rum-seller for selling without license.

FOUR, TWO, FOUR.—A candidate for office, to make or to enforce the laws, is treating the people, making them drunk, to get their votes.

FOUR, THREE, FOUR—The people are voting for a drunkard, who cannot take care of his own head, to attend to their best interests.

FIVE, ONE, FIVE—The people are going to the Legislature to bore the members with wine and rum, to get them to vote as no sober man would do.

FIVE, TWO, FIVE—A temperance man is voting for a man who is in favor of grog-shops.

FIVE, THREE, FIVE—A temperance man is dealing at a grogery, or renting his house for a grog-shop.

FIVE, FOUR, FIVE—A temperance man is lecturing against alcohol, and drinking it in wine and cider.

SIX, ONE, SIX—A minister is drinking intoxicating drinks, sent to him by a member of the church, who is a great friend of temperance: but hates all fanaticism that interferes with his sales, or the pleasures of *the drop*.

SIX, TWO, SIX—The trustees of a church refusing their church for a temperance meeting, fearing that there will be a crowd; while the cellar is full of intoxicating drinks.

SIX, FIVE, SIX—A drunkard quoting scripture in favour of wine and strong drink, and applauding his minister for opposing the temperance society.

SIX, THREE, SIX—A lady thinks it vulgar to drink nothing but cold water, and therefore refuses to join the society.

SIX, FOUR, SIX—A father has invited a man who loves wine to visit his house and knowing that his daughters have not sufficient attractions to induce him to stay, supplies him with the best of wines.

## THE TEMPERANCE CAUSE.

We say of this work as Wilberforce said in reference to the slave trade, "In this cause it is impossible to retire. I lie down in peace and quiet; I rise up refreshed, and continue my work with alacrity and delight." It is the cause of humanity and religion. God's blessing has rested upon every faithful effort which has been made. And while God is with us, we must succeed. If there is a work that is acceptible and pleasing in his sight, it is that which goes to ameliorate the condition of man, to diminish the amount of human suffering, and augment the sum of earthly happiness. The Temperance cause aims at this.—*Maryland Temperance Herald.*

### TRY TO MAKE YOUR FAMILY TEMPERATE.

Explain the subject to these, and endeavor to excite their feelings in its favour. Let them feel the benefits of sobriety, by providing for them, as far as you are able, plenty of food, decent clothing, and every thing comfortable. Educate your children, and bring them up in the fear of God. Make your own fireside your home, and when you go abroad, delight to have your family with you. Temperance is the handmaid to domestic happiness.

### WHISKEY AMONG THE INDIANS.

Bishop Andrew states that our missions in the Creek Indian nation do not prosper. He gives a number of reasons, the chief of which is, the disastrous effect produced by whiskey. He says that it is carried in immense quantities to the borders of the nation by *white men*, and in the night Indians smuggle it into the nation, where it is sold to all who choose to buy and drink.

He mentions also, that most of the Indians are extremely sore in their feelings on the subject of their removal from their former homes, and that this dissatisfaction is increased by the extreme sickliness of their new residence. The mortality among the Creeks has been dreadful.

From the Jour. Amer. Temp. Union.

## ILLINOIS.

The conference of the Methodist Episcopal church, held at Jacksonville, September 27, made an excellent report on Temperance, and adopted the following resolutions:

1. *Resolved*, That no member of the church can be considered as in the discharge of duty whilst engaged in the traffick of intoxicating spirits, as a drink or as a beverage.

2. *Resolved*, That it is the duty of every member of the church to exert his influence in favor of the cause of temperance generally, and especially to dissuade, by precept and example, all with whom they associate from the use of ardent spirits.

3. *Resolved*, That it be given specially in charge to our travelling ministry, to exert themselves upon all fit and proper occasions, by temperate appeals to their congregations, to influence, as well the members of the church as all others, to abstain entirely from the use of intoxicating drinks, except for sacramental and medical purposes.

Philosophy may destroy the burden of the body, but religion gives wings to the soul. Philosophy may enable us to look down upon earth with contempt, but religion teaches us to look up to heaven with hope. Philosophy may support us to the brink of the grave, but religion conducts us beyond it. Philosophy unfolds a rich store of enjoyment—religion makes it eternal. Happy is the heart where religion holds her throne, and philosophy, her noble handmaid, ministers to her exaltation.—*Stickney*.

Excitement is not the natural food of the human mind. It may for a while give life to imagination, and quicken sensibility; but like other stimulants, it is destructive both to the health of the body, and the soundness of the mind, and like other stimulants, it leaves behind an aching void.—*Stickney*

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# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short. Though Life did ride upon a dial's point,
To spend that shortness basely, 'twere too long, Still ending at the arrival of an hour."

**VOL. 2** **INDIANAPOLIS, MARCH, 1838.** **NO. 1.**


From the American Sentinel.

## AN AFFECTING STORY.

It was in the year 183–, that a gentleman distinguished for his talents and intellectual abilities, suddenly resolved to abandon the habit of intemperance to which he had been long addicted.—He was a remarkable and extraordinary man—his talents were of the most extensive character. In person he was handsome, and possessed of every exteriour grace that could please or attract the eye. His manners were of the most pleasing and fascinating kind, and his conversation was of that varied and eloquent nature, that his company was in every condition of society desired. No man was more deeply versed in classical learning; and in the various branches of scholastic philosophy he was deeply profound. In the higher branches of polite literature he had considerable acquirements, and indeed in every branch of intellectual knowledge he was thoroughly read. He had been compared to Bolingbroke, who it was well known by the profoundness of hi philosophy and the elegance of his manners, could grace and give a charm to the drawing-room, as well as teach les sons of wisdom in the Academy or Lyceum. At an early age he married a beautiful and charming woman, and from the union of two persons so well adapted to each other, it might readily be supposed that the stream of happiness would continue uninteruptedly to flow; but alas! it was soon discovered that the possession of the highest attainments and the most exalted genius afforded no security against the encroachments of a vice whose course i marked by misery, and whose end i death. For years he was a complete victim to this degrading & unhappy vice,& from a considerable loftiness of reputation had sunk into the character of a common drunkard. Poverty had entered his domicil, and he was frequently the subject of the most pressing want. Hi wife's jewelry had long disappeared at the pewn-broker's, and his own extensive and valuable library had met with the same fate. Article after article of the furniture had disappeared, and no thing now remained but that which was secured by the law. His wife, who in her person had presented all that *enbonpoint* of appearance which marks health had wasted away to a mere shadow.—Her disposition which had formerly been lively and vivacious, was now sorrowful and melancholy,and the children exhihited that raggedness of dress,which distinguishes the offspring of those who are intemperate.

A more affecting scene can hardly be imagined than that which occurred on a cold and bleak day in December,when the mother was seen pressing an infant to her breast, crowding to a few embers which still remained on the hearth.—Several surrounded her,crying with the cold, and begging their mother to give them some bread; but alas! she had none to give them. Along side in one corner, covered with a worn out rag lay the husband in a beastly state of intox ication with a jug of the fa'al poison at his head—a more distressing and heart rending scene cannot possibly be conceived—it was one calculated to draw tears from the most obdurate hearts,and soften the most adamantine soul. There lay the man whose lofty intellect and splendid talents were well suited to adorn a senate or rule a nation, a victim to the intoxicating draught which has destroyed thousands.

What is just described is no fiction; it s truth without the aid of imagination or the colourings of fancy. Twelve months from the period at which our story commences, on a cold winter evening, might be seen in a beautiful and snug little parlour siting on a sofa, the same gentleman dressed in a costum which indicated that he had not fallen entirely a martyr to that poverty which always results from the habit to which he had been addicted. His brow wa thoughtful, and an acute observer migh perceive a shade of melancholy pas over his countenance. In the sam room, seated at a centre table, was hi wife, attired in a neat and tasteful dress, reading one of those beautiful annuals of the season. Several beautiful children were playing in the room, and their cheerful looks and comfortable clothing indicated that poverty had no residence there. This little parlour displayed indeed no tokens of wealth, but evidently showed signs of comfortable enjoyment. Two beautiful vases adorned the mantle piece, and underneath was seen the vivid light of an animating coal fire, before which, on a rug, lay a favorite dog, who seemed to participate in the happiness which seemed to pervade the apartment. The wife looked up, and casting a glance at her husband, observed a gloominess of countenance which at once excited her attention. She closed the book which she had just been reading, and going up to him, threw her arms around his neck and tenderly inquired if any thing disturbed him. It was sometime before he made any reply, and then he said, 'my dear, I must have half a pint of brandy.' The wife beca ne immediately agitated, and in solicitous accents, besought him not to send for that poison which had formerly been nearly his ruin. She, who but a few moments before, had been realizing of perfect security, was now convulsed with sorrowful anticipations that a renewel of her husband's former pernicious habits was to take place. Her bosom heaved with alarm, and as the tears gushed from her eyes, she implored him whom she had loved and adherd to with a devoted fidelity, through good and evil report, in disgrace and poverty, that he would not again tempt by a single indulgence, a recurrence to habits which must destroy their felicity, and forever annihilate their future hopes. The children par took of the sorrow of the mother; they left their innocent amusements, and with tears in their little eyes begged their papa not to get any more of that stuff which made them poor, and their mamma cry. But the husband appeared to be insensible to the affectionate remonstrances of his wife and the artless persuasions of his children. His eldest daughter, who on former occasions had gone on this errand, was now compelled to perform this; the brandy was obtained, and his wife looked with a fearful and painful foreboding upon the decanter which contained the fatal

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poison. He looked upon the brandy, and approaching the table with a chair, he sat down and took the decanter in his hand; he held it up to the light, and observed how beautiful is its colour. He then apostrophised thus; 'O how I have loved thee, thou enticing and misery dispensing spirit; thou hast been my bosom companion from morn till night, and from night till morning. I have loved thee with the love surpassing that of woman, and I have grieved as a mother grieves over the dead body of her child, when I found that the spirit of the bottle had departed; but I have found thee deceptious and ungrateful; thou didst destroy my reputation; thou didst rob my pocket. You gave me disease instead of health, and made the heart of my wife pulsate with unhappiness. My children wept at the ruin you entailed, and my house you made desolate and sorrowful. Twelve months have I parted from you, and I now renounce thee forever, thou agent of destruction!—thou demon of despair!—thou accursed alluring poison!' With that, he hoisted the window, threw the bottle into the street, and declared the victory won.—His wife rushed into his arms, joy beaming in her countenance: she could only utter, my husband! who tenderly embraced her, and sealed her forehead with a kiss. The children ran to their father, climbing on his knees and their cheerful prattling told how well they partook of the sympathetic joy. Even Neptune, on the hearth rug, raised his head, and gave an encouraging look to his master, and wagged his tail with evident delight.

## Dost thou well to be Angry?

A clergyman stopped at the house of a friend on a Saturday evening, in a village where he was next day to preach. This friend was a distiller and vender of ardent spirits, and was exceedingly bitter against the Temperance cause, He could not refrain, all the evening, frem giving vent to his feelings against all the Temperance men, and every Temperance movement: The next day the preacher took this text from Jonah: "Dost thou well to be angry?" He showed what good was doing in the days in which we live, and especially in the Temperance cause; how that cause was drying up the founts of pauperism, and crime, and brutality; saving thousands on thousands from the drunkard's path, and restoring many a lost man to society and his family, and removing the greatest obstruction to the reception and spread of the gospel. And as he enumerated one blessing after another, he would cast his eye down upon his friend, and ask, "Dost thou well to be angry?" It was more than the poor distiller could bear; shame and confusion were his. He hid his face from all the congregation, who were looking at him, and as soon as posible made his way home from church, and is said never after to have talked against the Temerance cause.

PENN. TEMP. ALMANACK.

## THE ADVOCATE.

THE INDIANA TEMPERANCE ADVOCATE, is published monthly, at Indianapolis, Marion county Ia., by J. W. OSBORN & J. S. WILLETS.

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## THE TEMPERANCE CAUSE IN INDIANAPOLIS.

It is with much pleasure we say to our friends abroad, that the cause has many, *very many*, talented, respectable and zealous advocates at the capital of this state. And, notwithstanding Coffee houses and groceries are yet in being here; and productive in some degree of their usual consequences, yet the inhabitants of the town are generally from their temperance principles, beyond the reach of their influence.

Few others than transient persons are seen resorting to them. Their greatest revenue must be derived from individuals who come in on business, from labourers on the publick works, and from sales of other articles than intoxicating drinks. What are by many considered as ultra doctrines have not been carried out here. The warmest advocates for temperance, will purchase other articles from those who retail liquors, which is no doubt, in many instances induced from a conscious hope that the respectability of many of those who are yet engaged in retailing, is such, that they will not sacrifice their standing in society, by long continuing in a business which strikes at the very root of the prosperity and respectability of that society WITH which they are incorporated.

Indeed we have good reason to hope that this consideration is well founded, for recently the gentleman now occupying the MANSION HOUSE, authorized us to say that hereafter that house would be kept upon strict temperance prineiples while occupied by him. That he had determined *to dispense with his bar*. That this patrietick measure will be adopted by him *only*, we cannot think, for we are fully satisfied from what we have heard, and the acquaintance we have had the pleasure of forming with others, that some have had the adoption of the same reformation in contemplation for some time past. Those of which we now speak are splendid establishments, with accommodations inferiour to few or none in the west. The influence of their example will have its proper effect with others we have no doubt, and we look forward to no distant period, when we shall have the pleasure of publishing through our land the glorious intelligence, that of all the respectable publick houses at the capital of Indiana, *none* retail those poisons which have been the destructive agent in the ruin of millions of all classes of society.

It affords us the most peculiar gratification, to be able to say that the *young gentlemen* of this mettopolis, stand in the *front rank*, and have gloriously contended in this revolution. They have generally taken high grounds in the struggle; and no where are the marks of the beast seen to mar their manly features. They appear to consider a brandy flushed-face an unnecessary appendage even to a martial appearance. We are informed there is a "Young Men's Temperance Society" in this place, of some years standing. And it was with no ordinary degree of satisfaction we understood that His Excellency Governour Wallace, the Secretary of State, and nearly if not all the state officers resident here, dispense with the custom of presenting their guests with the poisonous goblet, over which while they were unthinkingly destroying, the grave as well as the gay have been accustomed to pledge the "GOOD HEALTH" of each other.

Such is happily the aspect of things here, and the friends of the cause abroad may rest assured that from the general sentiments of the citizens of our town, we feel authorized to say that its march will be ONWARD here, as we trust it will be in other places.

Let those who have hearts to feel for the thousands of suffering victims to intemperance awake to a sense of the appalling evils which every year grow out of this long prevailing vice; bestir themselves with renewed zeal, and we shall yet behold results produced by their energies, through the blessing of Heaven, well calculated to thrill with joy every soul in any degree imbued with the principles of patriotism, philanthropy and religion.

Our country calls—humanity pleads for *effort—united, zealous, liberal and untiring effort.* God has blessed, and will bless the efforts of those who engage in this cause to reclaim and save our fellow beings from this destructive vice.

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Extracts of a letter from Rev. J. C. Harbin dated Charlestown, Clark co. Ia., Feb. 28, 1838.

"BROTHER OSBORN—

I have received with pleasure two nos. of the Indiana Temperance Advocate, the first of which contained proposa's for publishing the 2d, volume of this paper. I am much pleased that you have undertaken the publication of such a paper in the metropolis of our state; we are resolved to contribute to the fountain, and our prayer is that the pure and exhilarating streams of cold water principles may issue from centre and spread to circumference, of our happy Indiana.

"Some years ago a temperance society was formed in Charlestown, which for a time flourished, but since has been declining. A few of the friends of Temperance met on Monday evening, the 19th of February, to devise means and ways the best calculated to promote the cause of temperance, at which we resolved to join with the friends of temperance throughout the Union, in a simultaneous meeting on the 28th February, an account of which will be forwarded for publication by the secretary. We also resolved to order fifteen copies of the Indiana Temperance Advocate, to be sent to one address, the President of our society, and appointed a committee to distribute those numbers gratuitously wherever they would be likely to do the most good."

Brother Harbin's letter brought us ten dollars, for the fifteen numbers above alluded to, and fifteen other subscriptions, which he had obtained in other parts. Thus there will be thirty nos. of our Advocate, thrown into circulation and, we shall be enabled to add to the number gratuitously circulated from our effice—others of our brethren as will be seen per list of receipts have done likewise.

We have taken the liberty of making the above extracts, to show that the spirit of temperance is reviving, in some places, and that there are those who are entering into our views, of making our publication the depository of the facts relating to the temperance cause in our state, and thus rendering it the medium of disseminating these facts "from centre to circumference." This is cheering—it is what we have been labouring for years to accomplish, first through the Plough Boy & since through the Advocate. We have spent much labour and time, and money to bring this about, & now we have reason to thank a benificent Providence, for putting it into the hearts of many others to come up to our help.

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For the Temperance Advocate.

## A WARNING TO THE INTEMPERATE.

A few years ago a respectable gentleman in good circumstances of life, paid his addresses to an amiable young female, gaining her affections and all things being agreeably arranged, in proper time they were united in holy matrimony; for some time he proved to be an affectionate and tender husband, but being accustomed to take a dram occasionally and associating with those that used it freely, his habit of intemperance increased, until he became a confirmed and habitual drunkard. As love for ardent spirits increased, affection for his nearest and dearest friend declined, until, instead of the once loving husband, he became an alarming monster in human form. Frequently has the once lovely maid and affectionate wife been made the object of his furious wrath, and severely beaten, dragged by the hair of her head given her for a covering as her glory, and hurled out of doors to seek shelter where she could find it. This state of things continued or increased until a few weeks ago, when she with her little son, the only child living, being abused as usual, and turned out of doors, sought refuge with her sister, where she spent the night; early in the morning her husband came and requested her to go home with him, her sister, however, prevailed upon her to stay for breakfast, after which she with her little son started home, on arriving she found the door locked, looking through the window she saw her husband lying on the floor in apparent distress; she procured assistance, broke open the door, and entered the house as soon as possible, on approaching she found that he was either in or near the agonies of death. The physician was immediately sent for, who, on his arriving, announced that he could not live one hour, in the course of which time he died. By examination it was found written on the bottom of a chair, upon which a razor was lying, that he had intended that morning first to kill his wife and little son as supposed with the razor, and then himself with opium, for which purpose he had procured six ounces a few days before; but she not coming home with him, (as supposed) he was instigated to take three ounces of the opium (as was discovered) intending if this was not sufficient to take the ballance, but this proved effectual in closing his life and drunkenness together.

O, Intemperance! thou untiring, soul destroying monster! When will every lover of God and souls, or friends and country, arise in arms, arrest and bind the down in iron fetters, to await the sentence with thy accomplices at the great day of Judgment. Then shall domestick peace and happiness return and forever dwell with the lovely conjugated pair. Then shall peace and harmony pervade our land, and righteousness exalt us as a nation.

A PHILANTHROPIST.

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*The Immorality*—When the first great National Temperance Convention was held in Philadelphia, the committee appointed to receive all the resolutions offered by the members, and bring before that august body such as they thought best, felt it their duty to introduce one declaring it to be immoral to make, vend, or drink ardent spirit, as a beverage.—When this resolution was first introduced, it was received with a general burst of condemnation; and was without ceremony, sent back to the committee with which it originated, and without an expectation that it would again be obtruded upon the Convention. But the committee felt the meeting better never have convened, than to set aside this resolution; they, therefore, felt it their duty to return it to the Convention. It was returned; and a most masterly and talented debate followed for near two days, which resulted in the almost unanimous adoption of the resolution; near 500 delegates attending from all parts of the country. Had the question been taken without debate, there would hardly have been a voice in its favour; but as the debate went on, facts and discussion produced the conviction of the truth of the resolution when the question was put the vote was overwhelming in its favour. The decision was, that it is an immorality to make, vend, or drink ardent spirit as a beverage in health. Ardent spirit consists of alcohol and water. All will admit that it was the alcohol, not the water that was condemned. If the decision of the Philadelphia Convention was right with regard to alcohol in ardent spirit, must it not reach alcohol in wine, beer, or cider? The question is submitted to the consideration of those who make the moral code their standard, and yet persist in the manufacture, sale, and use of these somewhat milder stimulants. We say milder; yet, bringing upon the world an untold amount of drunkenness, pauperism, and death.—*J. A. T. Union.*

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WHAT TEMPERANCE WILL EFFECT.

The time will come, if the exertions of temperance societies continue, when reflecting men will no more think of making and vending ardent spirit, or of erecting and renting grog shops as a means of gain, than they would now think of poisoning a well from which a neighbour obtains water for his family, or of arming a maniac to destroy his own life or those around him. It is of the utmost importance to the temporal and eternal interests of our citizens, that a step should be put to the sale of ardent spirit as speedily as possible.

*Chancellor Walworth.*

## TOTAL ABSTINENCE.

A Discourse, *preached by the* Rev. S. W. Lynd, *in the Baptist Church, Ninth street, Cincinnati, on Sabbath morning, Jan.* 14, 1838. *Furnished for the* The Cross and Journal.

(concluded.)

I presume then that you all intend, whether you sign a temperance pledge or not, to use the influence of your example against intemperance from ardent spirits. You will observe that there is no christian liberty in the case of strong drink in any other use than that of medicine. The most that you can claim from scripture is liberty to use wine, providing it can be done without leading others astray, perpetuating immorality in society, or hindering you from employing all your influence against intemperance. But can this be done consistently? If not you must give up your liberty, and deny yourselves for the sake of good to others. This is the law of your Saviour, and I am persuaded that as soon as you perceive it you will cheerfully yield to its claim.—The subject is now brought into a very narrow compass. Can you employ the influence of example against intemperance and still use intoxicating fermented drinks? Let us take a christirn who still uses these drinks. We will suppose that he has a party at his house, composed of professors and non-professors. He cannot with any propriety refuse to present his guests with wine, because he uses it himself and approves its use, particularly on festive occasions. A part of the company will therefore expect it from him. Well, the wine is furnished, the young men drink freely, and at a late hour return home, if they can find the way. But still he is a temperance man, he has signed the pledge not to drink ardent spirits, and he is apparently in earnest to promote the reformation. But what a scene! Is this adorning the doctrine of God his Saviour in all things? A few days after he invites these young men to join the temperence society. Do you suppose they would be likely to join? No, they wo'd laugh at him. Thousands sneer at the idea of joining a temperance society with the privilege of getting drunk upon wine and beer. This is the dictate of common sense, and it is astonishing that the friends of temperaace did not discover it sooner. The temperance reformation has been inefficient on this very ground, notwithstanding it has done immense good for which we ought to be thankful.

What then is the state of the case? A great reformation has commenced in society, and has been several years in operation. If all who love their country, and all who love the cause of Christ, give their influence cheerfully and heartily, by example and by effort, one of the greatest curses of the age will be swept away. Many non-professors as well as professors of religion are engaged in promoting this reformation, and they say to all christians—"will you aid us in this work? will you add your example to ours to save our country from the ruin which intemperance will inevitably bring upon us? Will you aid us to save the rising generation from the drunkard's fate?" Do you say, "*No, we cannot aid you?*" Then, my brethren you stand in the way of this reformation. You hold back the cause, and you must take the fearful results of opposing a great moral reformation in society. Oh, is it the follower of the meek and lowly Jesus that does this cruel thing? Is it the man who has professed before the world that he would deny himself for Christ's sake? Shall christians, by their example, perpetuate one of the most awful vices, and lead multitudes astray to their perdition?

You say perhaps that yon do not use ardent spirits as a drink; but what is the difference between drinking alcohol in brandy, and drinking alcohol in wine or beer, so far as temperance example is concerned. How are the people to distinguish? How are our children to be saved from the awful gulf, if our example teaches them that it is right, even in the present state of society, to drink wine and beer? They follow our example, and surely it cannot be wrong to follow christian example. The taste for alcoholic excitement is formed in early life. When they mingle in company with other young men and are invited to drink brandy, on what principle can they refuse? Dare they say that they think it wrong to drink brandy? What if the young men retort them and say, "you drink wine and beer, and in what consists the difference?" Could they give any rational account of the difference, so far as temperance example is concerned? And how is a general reformation to be produced on this ground?

The friends of temperance say to christians—"Will you aid us in arresting the work of destruction in the community? Will you aid us to save the rising generation from the drunkard's fate?" To use even wine, under these circumstances is no longer a part of christian liberty. The very world itself appeals to christians to deny themselves for the sake of promoting *morality* in the community. And is it the humble, the devoted christian that turns a deaf ear to this appeal? Have we slandered you from this desk when we have told the world that you esteem the reproach of Christ greater riches than all the treasures of Egypt; that you deny ungodliness and worldly lusts and live soberly, righteously, and godly in this present world—that you deny yourselves daily and take up your cross—that your hearts are made holy by the influences of the Sacred Spirit? Have we slandered you? Have we falsified the character of our blessed religion?

Do you say—"Yes, we will aid you with all our heart. We will give our best efforts, by precept and example, to promote this great moral reformation? Then my brethren how can you do this, but by total abstinence? Thousand, are hurrying to the drunkard's eternal destiny, who justify themselves by your example in the use of beer, wine and cider. Thousands more are hurrying to the same fate upon the free and constant use of fermented drinks, and they justify themselves by your exampie. Talk not of your Christian liberty. The apostle Paul once said—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." It is a noble sentiment, and should be adopted in substance by everyone who desires the happiness of his fellow creatures. Our language should be, "if the use of fermented drinks, in any degree, encourages men to a course of intemperance, I will drink no more while I breathe. It shall never be laid to my charge that my example led others to ruin."

In our second passage of scripture Paul says—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." And how many stumble through the conduct of their brethren in using fermented drinks? While this practice is continued in churches, how shall they arrest the work of death among their brethren? Has it not been a work of death? Look at the number of ministers and laymen that in past years have ruined themselves by intoxicating drinks. It is a picture of deso-

lation over which the hardest heart might weep. Is not this work of death still going on in the churches? How is it to be arrested? You cannot act in a church capacity to save your brother. Try the experiment. You see him in the daily use of ardent spirits. The poison is taking deeper and deeper hold. But you cannot cite him before the church for discipline until it is clearly proved, that he is an intemperate man. And then how rarely is the evil corrected? You cut him off from your fellowship, and then with pained hearts see him sinking into the grave, a drunkard. If you would save a brother from ruin, you must begin and labour with him while he yet drinks moderately. But here the church cannot interpose her authority, unless she holds that the use of it in any degree is an *immorality*. Will the church come to this resolution? Not if the votes of those who drink wine and beer can hinder it, because they could not conscientiously declare it an immorality, and yet continue in the use of fermented drinks. Nevertheless, in the present state of the temperance reformation, I verily believe it is an immorality. I don't see how it can be any thing else but immorality. But to return to the brother who is daily contracting a habit that will ultimately ruin him. If you love his soul you desire to save him from impending destruction, and the only way you can do it, is by conversation with him. but who will faithfully point out his sin? It would be presumption for any one to attempt it who was in the habit of using fermented drinks. If he had never yet been intoxicated, he would feel himself insulted and injured by their interferance. Would not a brother who used beer moderately be offended if a member who held to total adstinence were to visit and warn him against his sin, and point out the consequences that might result from the practice? How then is the work of death in the churches to be arrested? The only way in which it can be done is for christians to adopt the principle of total abstinence upon the ground, that a contrary course would tend to perpetuate evils in the community, & lower the character of our holy religion. That being determined, in view of all the facts of the case, no member could plead his liberty to use intoxicating drinks. And if he did he would be regarded as a proper subject for discipline. It must be perfectly obvious that that which might be permitted by the gospel under certain circumstances, would be sinful under other circumstances. However innocent it might have been to drink wine moderately, it cannot be innocent when it stands in the way of a general moral reformation.

Oh, my brethern, how shall we arrest the work of death in the churches? The question is not how shall we be temperate. We may be temperate, and yet use every kind of fermented drinks. The question is, how can we bring our example to bear against intemperance, especially in the churches of the saints. It is not a question of temperance, but one of christian example by which souls may be saved from death. I entreat you not to look at the wrong question. All intemperance commences in temperate drinking. It steals upon the subject imperceptibly, and forms a habit which is but rarely broken through. Some have too little decission of character to resist the temptation,—when it has become a kind of second nature. They are swept along by the current of the drunkard's grave. The churches are clothed in mourning, the cause of Jesus is dishonored, the efforts of christians are paralyzed. We see the evil, and know that the plan of total abstinence adopted by christians, will save their brethren from death. It will prevent the very source of the evil. It is the only plan that will save them and purify the churches. I say again, the question is not, shall we be be temperate; but shall we adopt such an example as will not cause those for whom Christ died, to stumble and fall? What says Paul—"It is good neither to eat flesh nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

I think we have now clearly and unanimously arrived at the following conclusions. I say *unanimously* because I cannot conceive the posibility of a dissenting voice. In the first place, we are bound by the laws of Christ to employ all our influence for the suppression of intemperance. In the second place, this influence must be the influence of example and effort, without which nothing efficient can be done. Now, my brethren do we employ this influence? Do our example and our efforts move harmoniously and efficiently in the suppression of intemperance? Is it an example to worldly men, who are engaged in the temperance reformation, men who have abandoned all alcoholic drinks in order to save others from ruin. Are we an example to them, or they to us? Which keeps best the rule of Paul in our second passage, they or we? Is this letting our light shine to them? or they letting their light shine to us? Is this exhibiting the power of the gospel in our lives, that others may take knowledge of us, and glorify God? It is not a question of temperance, but of *example*, example which shall tell upon the destiny of the church and the world. If this example stands in the way of reformation, both in the churches and in the world, as I have shown it does: if just so far as it stands in the way, it tends to perpetuate one of the greatest curses on earth, and to lead many souls astray, it cannot be a christion example. We are required as christians to abstain from all *appearance* of evil. The time was when the use of our christain liberty to drink wine, provided we were temperate, was not regarded as sanctioning evil, but now with all the light that has been thrown upon intemperance, and the necessity of united example for its suppression, the use of fermented drinks in any degree must have the *appearance* of evil. And whether christians are conscientious in their practice or not they ought to be above suspicion. Men of the world and christians, who have adopted the total abstinence principle, and who used beer and wine formerly for the pleasant effect it produced upon the brain and the feelings, connot bnt suspect christians who use these articles of loving the excitement they produce. And is there no appearance of evil in the practice, when they are unwilling to abandon it even to save their fellow creatures from the drunkard's grave, and the churches of God from reproach. My brethren, we must look at this subject. We cannot close our eyes against the important relation which it bears to christain example. It is our duty, first to prove all things, and then hold to that which is good.

The temperance reformation has peculiar claims upon females. It has been well remarked that intemperance more han any other form of sinfulness deerves to be designated the curse of female affection, and the death of female bliss. The Rev. Hugh Stowell in a speech before the Birmingham Temperance Scoiety observed—"Temper-

ance societies make men love their homes, wives, and their children, and make those homes happy; for while they promote economy, they do not banish the comforts of life; and when the labours of the day are over, what can there be in this wide earth more cheerful and more dear to the heart of man than his own fireside? Can there be any thing more beautiful and sweet than a peaceful cottage? In my district, near Manchester, there was a pretty cottage—pretty to look at—but, alas! there was no comfort within. When I first visited it, there was not a stool to sit upon—not an article of kitchen-ware on the dresser but was cracked or broken, and scarcely an ember in the fire-place. What was the cause of this? The father was a drunkard. The poor wife presented, perhaps, one of the most melancholy pictures in nature—she was young but her face was bleached and wrinkled, and she longed, I verily believe, for a premature grave. I visited the same cottage again, during the last month, but, oh! what a change! The little step before the door was washed white almost as snow; when I entered, the floor was strued with clean sand; the shelves were ranged with new basins and plates, and shone in all the brilliancy of pewter; and when I looked to the grate, instead of an old broken one that filled the hearth, there was a fine new polished range, and plenty of coal burning brightly within it. There were two or three children there too; one with a book before it, conning over its lesson, and another who was much younger, with a good basin of broth in its hands: and when I looked at the good woman's face, I do assure you it was the loveliest feature in the landscape—instead of the pale withered look it wore when I first saw it, it was covered with the most beautiful rouge, but that rouge was placed there by health and happiness. And do you know, my friends, who wrought this change? asked the good woman herself. 'O sir,' said she, 'my John is a tee-totaller this year and a half.' 'I declare,' said she, 'I have got a new husband, and we never had the honey moon till now, and I think it will last as long as we live.'

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**The following account of the circumstances connected with the melancholy accident which resulted in the death of Craiks, has been communicated to the editor of the Fort Wayne Sentinel for publication**

Mr. Editor:—I have just returned from visiting the widow of the unfortunate Francis Craiks, who, with his daughter, was drowned in the Canal on the night of Wednesday, January 17th. as noticed in your paper of 27th. I was anxious to learn the rise and progress of that course of dissipation which terminated so fatally. From her I learned that he was an industrious man and provided well for his family—a kind husband and tender father, when sober; but arbitrary, morose and tyranical when intoxicated. He was for ten years in connection with the Wesleyan, and six years with the Primitive Methodist in England. The commencement of his dissipation was at the feasts given by the Nobles to their tenants, on the days of paying their rent; from these he frequently returned more or less intoxicated. Soon after he came to America he got *drunk*, missed his way, and lost his shoes, and his jug of brandy. From this time he grew more and more dissipated, but was always penitent when sober, and frequently resolved against future indulgence. Though his powers of resistence became weaker and weaker by repeated infractions upon previous resolutions, yet he maintained so much regard for the Sabbath that, let the week be passed as it might, he was always sober on that day. About seven weeks before the fatal accident, he had a drunken frolic at Fort Wayne, which lasted several days. He stayed in Esq. Rockhill's barn on Saturday night, returned home on Sunday, apparently very repentant. A day or two after this his wife again seriously remonstrated with him on the subject. She said, 'we never quarrelled about it, for when he was drunk that was useless, and when sober he was too kind to quarrel with.' He then engaged solemnly that he would drink no more forever, and added that if he ever got drunk again he hoped *"to die!"* This, she says, was remarkable, for he was not addicted to the use of such rash expressions. She reminded him of the impropriety of using such language, to which he replied "he knew he ought not to say so if he could not keep his promise, but that he *could and would* keep it. This resolution was faithfully observed for seven weeks. On Monday, January 15th, business called them to Fort Wayne, where he was exposed to temptation. On Tusday he was intoxicated, and that night she went to the Grocery where he was in the habit of getting his liquor, and begged of the keeper to let him have no more, telling him of her husband's conduct when intoxicated, and of the danger to which they would be exposed in going down the towing path,—and, (what language is sufficient to express the indignation of every human breast!) instead of granting her reasonable request, *he laughed*, and said *"if they did not let him have it, some one else would, that their refusal would only make him angry with them—that he was a good customer, always paying for what he got, and such men they called good customers," &c. &c.* Accordingly on Wednesday morning, for the sake of a shilling or two of profit, the Grocery keeper administered to him the drams, and filled his bottle with the fatal brandy that produced the death of himself and innocent daughter of ten years of age, the most imminent peril and intense suffering to his wife, and destruction to his pair of valuable horses.

On starting for home he became too drunk to manage his team, with any judgment; drove much of the way under the whip, crossing the acquaduct, &c., in the most careless manner and at great hazard. Several times they were on the point of upsetting by running off the path, and repeatedly Mrs. Craiks and her little daughter became so alarmed as to leave the wagon, but, only partially recovered from a fit of sickness, she was unable to walk, and was as often compelled to return to it. It became dark when they were about four miles from a house, and the danger became so alarming that Mrs. Craiks resolved to leave the wagon at all hazards, and return to it not again.—She rose and requested him to stop that herself and daughter might descend, but instead of complying, he struck the near horse which caused them to wheel suddenly to the right, and that instant they were precipitated into the canal, submerged in ice, water, and mud, and the wagon bottom upwards upon them. The daughter was probably killed instantly, her thigh and back being broken, and her head much bruised, though not smashed as reported. The bed of the wagon lay across the limbs of Mrs. C. near her body, but so that she could partly sit upright,—the corner of the bed rested on the breast of Mr. Craiks, at such a distance from her that she could just touch his head with her fingers. She tried to hold his head out above water but could not. He succeeded in getting his head above water

once, and called on her for assistance, but when he found that she could render him none, he exclaimed, '*I shall drown! I shall drown!*' and soon passed 'that bourne from whence no traveller returns.' She called to her daughter several times, but received no answer. The voice of youth and innocence was hushed in death! An Irishman, who happened to be near and came to their assistance, finding he could not extricate them, assisted her so that by inclining obliqely against one of the wheels and holding with her hands, she supported herself in a sitting posture until she became insensible, having no recollection when she let go her hold and fell back into the water.

In this situation she remained between three and four hours before any assistance arrived. The horses were a long time in dying, and the motion of the wagon, occasioned by their struggles, was very painful to her. When assistance arrived her face was so near under water, that the motion produced by walking in it caused it to flow entirely over her. After extricating her the party built two large fires, and placed her between them, and in an hour and a half she had so far recovered as to recognise some of the company. One went for a physician, another for a sled, on which she was placed, together with the lifeless bodies of her husband and daughter, & about two o'clock at night she reached the hospitable residence of Mr. Barkhurst, where every attention was paid to her that her forlorn condition demanded.

I am happy to state that she has so far recovered as to be able to walk about the house, and will probably soon regain her accustomed health.

### DEATHS FROM THE USE OF STRONG DRINK,

*Mr. Editor*—When the temperance press in the early stages of the reformation, asserted, that there were 300,000 drunkards in the Union, and that full 30,000 of them died annually—there was a general want of confidence in the assertion; but facts, carefully collected, have fully sustained the statements, and showed conclusively, that they were far, very far, under the truth. It is my belief that instead of 30,000, there are at this time yearly, 100,000 individuals, perishing, prematurely, from the use of alcohol, as a beverage. We have hardly began to ascertain the ravages of ehmonster. A gentleman acknowledged to the writer of this article, that he was disgusted with a statement he saw in a temperance paper, that full one-tenth of the male adult deaths were from intemperance—but the article induced him to keep a regular register of deaths in his town. In four years there were 29 male adult deaths, 19 of *which were from intemperance.* A gentleman, the last month, has been engaged in ascertaining the number of males that have died in the town of his residence, during the last twenty years; he has found their number fifty—out of which he has ascertained, beyond a question, that nineteen of them were from intemperance, and his examination is not yet completed. It is my belief, that full *one-third* of all the male deaths, that take place over the age of twenty years, are brought about by alcohol. If any one questions it, let him go to work and take the statistics of his own neighborhood, and let the physician *in confidence* give his history of each case, and I think he will find that we are rather under than over the truth. It is facts which make the deepest impression. Let all the friends of Temperance furnish the press with unquestionable facts with regard to the nature and effects of alcohol on the well being of society, and there will be but one opinion among the virtuous and reflecting, that to make, vend, or drink it, as a beverage, is an immorality, and one that, to all human appearance, sends more souls to perdition than all other things. When a man becomes a slave to alcohol, (and all that tamper with it are liable to become so,) he is ready to become a slave to every other vice. D.

*Temp. Union.*

### EXPOSTULATION.

*Mr. Editor*—Whatever may be the progress of the cause of Temperance in our Atlantic cities, which by the by is of an encouraging character, yet with the great body of the nation, its yeomanry and country population generally, the onward march of reform is progressing with successful certainty, to an extent that has not only elicited the interest and astonishment of emperours and kings on the other side of the Atlantic, but led them also to patronize similar institutions among themselves, which are now attended with the same glorious fruits of success in rescuing society, and particularly the rising generation, from the grasp of the demon of intemperance.

It certainly ought to inspire every lover of his country, with pleasing and grateful considerations, that the Temperance cause, now circumnavigating the world, and enlisting the efforts o the wise and good in every clime, is truly of American origin. But when we advert to the awful condition of the professed and confirmed drunkard, and the fate that inevitably awaits him; our souls are sickened at the immense sacrifice, with which he dares daily and perhaps hourly to indulge his depraved appetite at the shrine of Bacchus, where his children are trained by his unholy example, to tread in the same downward steps. Is there no redeeming principle for such as these? Verily none—but to *those only*, who having become alarmed, and at an unexpected moment, met with the harbinger of his deathblow, staring him in the face, whose name is *Mania Potu.* It is therefore with the *contrite* drunkard that we would expostulate, and in a few words offer him a helping hand, to extricate him from that more than ten-fold monster, drink. 'Hast thou made up thy mind, with the help of thy Creator, to retrace thy steps, and to turn thy back upon thy associates. and lead a sober and industrious life? Then we would say, raise thy "Ebenezer" in thy bed-chamber, or in other words, get thee a small board, on which, before thou goest to rest at night, mark down a stroke for each day, as a record of thee goodness of God, in enabling thee to sustain thy purposed resolution; and in prayer, like the prophet with his face to the wall, in humble acknowledgment exclaim, "Hitherto, O Lord, thou hast helped me!" If thou wilt pursue this course with undeviating confidence, thy strength to do good will increase, thou wilt find thyself by and by a free man, in the enjoyment of all that thy God purposed for thee in this life, with the hope of a happy immortality.'

*Temperance Union.*

### WORTHY OF IMITATION.

It is mentioned in a late paper, that the young women of Jainfair, in Wales, have all signed a declaration, solemnly pledging themselves not to receive the addrssses of any man who is not a confirmed tee-totaler. This certainly is as it should be; these young women appear determined, if they ever should marry, not to be encumbered, and mortified, and heart broken, with drunken husbands.

## POETRY.

(From the Philadelphia Sat. Courier.)

### THE DRUNKARD TO HIS FAMILY.

Weep on poor wife! there was a day
When, had I seen thee thus distrest,
I could have kissed thy tears away,
And hushed thy sorrows on my breast.

Weep on—it grieves me nothing now,
To hear thee sob the night away;
And see thee rise with haggard brow,
To toil and suffer through the day.

I do not heed thy bitter sighs!
My soul is so obdurate grown;
I now can meet thy sad meek eyes,
And dash their pleading with a frown.

I know thy heart is breaking fast;
I see thee fading every hour;
And well I know that misery's blast
Has never crushed a lovelier flower.

Ah! suffer on! it grieves me not,
To think upon thy joyous youth,
When love's pure blessing crown'd our lot,
And hope's sweet lay seem'd wholy truth.

It grieves me not to know that I
Have crushed the love that bloom'd for me;
And sunk thy hope, so fair and high,
In abject want and misery.

Cry on! poor little hungry things,
It gives your father's heart no pain
To see you round your mother cling,
And shriek, and plead for food in vain.

I know your cries pierce through her soul,
For hunger gnaws her life strings too,
For yester' night she gave the whole
Of her remaining food to you.

I might procure you bread, I know—
Might see those wet eyes bright with bliss,
And make this scene of want and woe,
A paradise of happiness.

Yes! I might yet be loved again;
Might meet affection's smile once more,
And these poor, trembling children, then
Would meet me laughing at the door.

And peace might dwell within this breast,
Now by the vengeful furies torn;
And I could sweetly sink to rest,
And rise with health and joy at morn.

I might!—but no—it cannot be—
The spell is on my abject soul;
I have no power to break its sway,
No wish to burst its vile control.

Away! away!—this burning thirst,
I barter all to gratify;
I go, a wretch, abhor'd! accurst!
Fiend-like! and vile! *to drink and die!*

## A Family Temperance Society.

Abijah Bigelow, Esq., now in the 83d year of his age, and extensively known and much respected in Massachusetts, his native State, recently emigrated for Indiana. There, in concer with the truly amiable companion with whom he has pursued a happy pilgrimage for more than half accentury, he originated, as is believed, the idea of a family temperance society. The following document is in his own hand writing; and whoever looks at the original will perceive, that a hand so bold and manly, and so little tremulous, must have been written by one who has long practiced the virtue which, after more than fourscore years' experience, he recommends to his posterity:

"CLINTON, LAPORT Co., Ia., Jan. 1, 1837.

"Having been mercifully kept and preserved by a merciful God, through a long life, amid dangers seen and unseen, through many changes of situation, and having been brought, at an advanced age, to this western land, in comfortable health and circumstances, and now commencing a new year, we feel that we are bound to begin anew our journey and our lives, to dedicate ourselves renewdly and unreservedly to God & in every possible way to promote the spread of the gospel; and as a means to this end, to encourage, by precept and example, the formation of such societies as shall tend to the improvement of the human family; and believing as we do, that intemperance tends more to debase and degrade man than almost any other sin, we do this day resolve to form a family temperance society, and hereby pledge ourselves to abstain hereafter from the use of every liquor which can intoxicate except when procured by medical attendants. And we do earnestly and affectionately invite every child and grandchild to affix their names to this pledge, and enjoin total abstinence on all their descendents."

The above document has received twenty eight signatures, and is yet to pass to other of Mr. B's descendants in Massachusetts, Pennsylvania, Indiana, Missouri and Lower Canada. Many more will no doubt sign it And all it is believed, will ever regard it as furnishing a new claim for respect & gratitude to their venerated ancestor, as a new and sacred bond of union among themselves and as a new pledge that they will both practice and promote temperance while they live, and leave it in solemn charge with those who come after them to do the same.—Jour.T.U

## THE SOURCE OF THE RUIN.

Look at that young man, two years since joyous and active, in honorable pursuits, the pride of his family; now an outcast, bloated, silly, with reddened eyes and tottering limbs, hastening to the drunkards grave. What has caused his ruin? A belief, that in the MODERATE USE of wine and spirits there is no danger? See that professed follower of Christ, backsliding, disgracing his profession, a tavern haunter,—excommunicated for intemperance. What has proved his ruin? A belief that in the moderate use of wine and spirits there is no danger! Here is the source of nine-tenths of the drunkenness in the land. No man is born a drunkard; no man expects or intends to become one. Here is the secret of this growing and dreadful evil. On this principle all the drunkards of the next few years are now aciing; feeling themselves to be safe, and considering it reproachful to be warned of danger.

## A Protest.

I PROTEST, that no more I'll get drunk—
'Tis the curse and the plague of my life;
It ruins my credit, my health, and my purse,
My peace & my comfort, &, what is still worse
It vexes and angers my wife.

I PROTEST, that no more I'll get drunk—
Since I find it the bane of my life!
Henceforth I'll be watchful that nought shal annoy
That comfort and peace I so well might enjoy
In my children, my home and my wife.

## A GREAT RESULT.

MR. EDITOR.—The state of New York has the high honour of having fought the battle, and gained the victory for the world in Temperance. Its press, which has scattered its fifteen millions of publications in a few years; its two thousand societies, with five hundred thousand members, have laboured hard, and conquered. The principle on which Temperance now rests, and will for ever rest, is total abstinence from alcohol in all its forms, as a beverage. The establishment of this principle has driven off many, who could not abide its strictness; but, thanks be to God, the principle remains; and now, in our new states, in all parts of the world where Temperance movements commence, it is on the thorough principles. There is no discussion; the ground has all gone over in the state of New York; the point is settled; hereafter, only one battle need be fought against the monster alcohol, while in the state of New York two fierce ones have fought and won.

*Louisiana.*—The friends of Temperance in New Orleans are making an effort in favour of the good cause in that city, and have raised two thousand dollars to defray their expenses. They are seeking a popular agent.

INDIANA STATE LIBRARY


# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short.
To spend that shortness basely, 'twere too long,
Though Life did ride upon a dial's point,
Still ending at the arrival of an hour."

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## PERMANENT TEMPERANCE DOCUMENTS.

This invaluable volume of 450 pages, contains the report of the American Temperance Society, from the very able pen of the Rev. Dr. Edwards, Corresponding Secretary. We commend it to every friend of his country and his race, who wishes to understand the history and principles of the Temperance cause, and we hope to see it, through the munificence of some of our friends, soon placed in the hands of every legislator, and every young man in our publick seminaries. The following are the principal truths which are proved, illustrated, and enforced by a great variety of facts and reasonings.

1. Alcohol, the intoxicating ingredient in spiritous liquor, is not the product of creation, or of any living process in nature.

2. It is the fruit of vinous fermentation; and is generated by a process, which takes place in certain vegetable substances after they are dead.

3. It is not, as a beverage, needful or useful to men, in order to the enjoyment of highest health, the greatest ability for bodily or mental effort, and the longest continuance of life.

4. It is, to the human constitution, a *poison;* the use of which, as a beverage, is always *hurtful.*

5. It produces many, and aggravates most, of the diseases to which the human frame is liable.

6. It tends to render diseases hereditary, and thus to deteriorate the human race.

7. It weakens the understanding, stupifies the conscience, and hardens the heart.

8. It often causes insanity, and produces a predisposition to that disease in the offspring of those who use it.

9. It occasions the loss of a great amount of property.

10. It lessons, and often destroys social enjoyment; and causes a great increase of domestick wretchedness.

11. It weakens the power of motives to do right, and increases the power of motives to do wrong.

12. It causes most of the pauperism, and of the crimes, in the community.

13. It powerfully counteracts the efficacy of the gospel, and of all means for the intellectual elevation, the moral purity, the personal benefit, and the public usefulness of men.

14. It corrupts the public morals, and debases the public mind.

15. It endangers the purity and permanence of free institutions.

16. It shortens human life.

17. It tends powerfully to lead men to dishonour God; and forever to destroy their own souls.

18. Abstinence from the use, as a beverage, of intoxicating liquor, is safe, and salutary.

19. This is proved by the experience of hundreds of thousands, of various ages, conditions, and employments; who have adopted the course of abstinence from the use of it.

20. Should all adopt, and perseveringly pursue a similar course, drunkenness and its evils would universally cease.

21. The gospel and all means for the promotion of the temporal and eternal good of men, there is reason to believe, would be crowned with greatly augmented success.

22. For men to continue to use, as a beverage, to make it or to furnish it to be used by others, is morally wrong, and ought, universally, to be discontinued.

23. Especially is it wrong for professed Christians thus to use, make, or furnish it; and more especially still, for officers of churches, and ministers of the gospel—as the better the character and the greater the influence of those who pursue a wrong practice, the more extensively it will be imitated, the longer it will be continued, and the greater the mischief which it will be likely to do.

## THE ADVOCATE.

We once stood in a publick room, nearly fronting a building where liquid poisons were sold.—We heard some one say *"you must go out of this."* There was no reply, save a kind of general noise, such as drunken men make when deeply intoxicated—the noise of a scuffle next fell upon our ears, & then a sound as though a man had fallen upon a pavement—and the sound of the closing of a door rather hastily. Our business being over we passed by the spot whence these sounds had issued. We there saw a being formed in the image of God, prone on the walk, and two or three individuals standing near him. It was a cold night—we passed on—and in a few paces further, discovered another lying helpless upon the pavement opposite a door, from which he had been a few minutes before ejected in a similar manner and probably for the same cause. He too was helpless and insensible. He had no doubt been paying the avails of his labour for a seducing liquid, which always has a tendency to destroy sensibility and strength—and ultimately life itself. This liquid *was kept for sale, under the* SANCTION *of* LAW by the proprietor's of the buildings before the doors of which these miserable beings were lying helpless and insensible, exposed to the rigours of a cold winter night. Was this in a *christian country?* why yes, reader; and were you to tell those who kept these poisons for sale, that they were *not good christians,* they would be highly insulted at you for interfering with their LIBERTY of CONSCIENCE. They were LAW ABIDING CITIZENS of this republick, and were not disposed to keep *drunkards* in *their houses, even though they were of their own manufacture.* Even though these fellow mortals had perished, it would have been their own fault. They had no business to become drunkards—the individuals who put the poisonous cups to their mouths were only exercising their LAWFUL vocation, and notwithstanding tens of thousands die annually from the effects of this traffick, those engaged in it must be perfectly innocent. They *accessory* to the taking of life? *how absurd?*

### It begins to work right.

The friends of reason, & of the happiness of man are beginning in various parts to feel the obligations they are under, as citizens, as patriots, as Christians, to be active in giving their whole influence against the destructive habit of grog drinking, which has destroyed more lives and wasted more property, and entailed more misery upon the human family, than any other evil that has ever fallen upon man. This is as it should be. As good citizens, we should oppose this evil because it is the source of more breaches of the peace, and more frequently disturbs the tranquility of neighbourhoods, and families, than any other. As patriots we should oppose it because it destroys more lives, and wastes more wealth than any other—& as Christians we are bound to oppose it, because it has a greater tendency to disqualify its victims for the discharge of their duty toward God, than any other sinful practice. Consequently we do rejoice when we learn that efforts are making, in different places, to win the unfortunate from the errour of their way—to remove the prejudices which many even at this enlightened period, entertain against the temperance reformation, and to save those who have not yet become victims to this tyrannical habit, from falling into this vortex of ruin.

We are not insensible that great sacrifices are to be made by those who enlist under the temperance banner. But where was there ever a revolution effected without sacrifices? Were there a despot in our land who required an annuity of tens of millions of dollars and thirty thousand human victims as a sacrifice—and a standing retinue of five hundred thousand more to grace his triumphal march through the width and breadth of our land, to be exposed to all the misery of disease, hunger and rags, and to be destined to deeper and deeper misery and degradation, until they should endure the blackest despair, and an ignominious grave close over their mortal remains, rendered loathsome from the diseases contracted in his service, would it not be singular if *"come to the rescue?"* were not shouted by every freeman, every patriot, and every Christian throughout our land.

Would he who shrunk back & connived at perpetuating this desolating march for fear of having the charge of a design to unite church and state, imputed to him, be deemed a man of philanthropick, patriotick or christian principles? Or would he be deemed a lover of his species, or a man of firmness, if he withheld his opposition to this monster, from the fear that those who were chained to its triumphal carr, would accuse him of endeavouring to deprive them of the glorious liberty of, not only remaining slaves but of enslaving all others they could bring under their contaminating influence—Now we hold it to be an undeniable fact that such a tyrant does reign with merciless sway in this land of light and liberty, and that his dessolating march is accellerated by legislative enactment, which legalize the sale of poisonous liquids; and, thereby render the business of destroying the mental and physical powers of our citizens, *honourable* because lawful, and thereby encourage the manufacture, sale and use of poisonous drinks in every city, town, and hamlet; to the destruction of the happiness of five hundred thousand and of the lives of thirty thousand citizens annually.

In every well regulated city, in addition to statute laws to prevent the sale of unwholsome provisions, there are ordinances imposing severe penalties, for that crime. No licenses are sold by the government—no publick speculations are made on the sale of licenses to vend poisonous food. If a confectioner, were to infuse into his commodities a drug that would deprive his customers of their reason, and prostrate their physical powers, so as to subject them to laying in the streets, exposed to the frosts of winter, and the loss of life, how soon would he call down the just indignation of every good citzens? and where is the difference in, licensing an individual to sell deleterious meats, from that of authorising him to sell poisonous drnks?

We know that there are many, yes, very many who yet hug to their bosoms, a darling prejudice in favour of grog selling—who consider the drinking of poisonous drinks as one of the liberties for which the Heroes of the revolution fought! Let such individuals remember the self denial observed by the founders of this republick in relation to Tobacco, and Tea—and let then remember that intoxicating drinks, costs this nation a far greater sum than the tax on Tea and Tobacco, which aroused the opposition of the primitive fathers.—And let them also remember, that light had not then burst forth upon the subject of drunkenness to the extent that it now has. The temperate habits of that age, had not disclosed the danger of our becoming a nation of drunkards; *temperate* drinking had not become so universal as it has been since that period, or rum, as well as Tea and Tobacco, would have been denoumced by them.—The patriots of the revelution fought for the liberty of grog—making! grog—selling!! grog—drinking!!! and all their glorious effects—such as poverty crime and death. What a foul calumny upon the self denying benevolence, of that band of veterans who by their sacrifices confered such lasting blessings upon posterity. They fought, to secure to their posterity the privilege of drinking grog! becoming drunkards!! lying in the streets!!! murdering each other, suffering all the miseries entailed upon the drunkard, and dying by tens of thousands annually from the poisonous effects of this degrading brutalizing habit! Shame upon the miserly heart of that rumseller who first cast this vile slander upon the patriots of the revolution.—The deepest crimson should mantle the cheek of every individual who is so reckless as to endeavour to perpetrate this slander, upon the memory of the illustrious dead. We rejoice that there are millions. however, arising in all the majesty of virtue and truth to vindicate them from so foul a reproach. And, that they will in the exercise of that freedom which is indeed guaranteed to us by the charter of our rights, through publick meetings, and other agencies, pour such a flood of light upon this man destroying vice, as will exhibit it in all its loathsome deformity—and cause its advocates to hide their heads in concious shame on account of their obstinate resistance to the voice of reason and truth, and the pitiful subterfuges they have resorted to, to gratify the indulgence, of a vitiated appetite, and the false reproaches they have cast upon those who labour to remove this curse which has rested so heavily upon the human family.

We conjure those who are the professed followers of the Saviour of men, who have yet stood aloof from this struggle, to reflect, whether in this they are not commanded to *"let their lights shine."* And, in an especial manner we call upon those who have indulged in imputing sinister motives to the advocates of this cause, to examine whether they are doing unto others, as they would others should do unto them. We have often invited them to come and examine into all our procedings, & when they discover any so recreant to the cause of right as to advocate any principle which leads to an infraction of our constitution, or to a "union of Church & State," to aid us in *opposing* that infraction; in defeating that union. We assure them that such designs, should they ever be disclosed, can be more effectually resisted by a small band of sober men, than by a nation of drunkards.

And, we take the liberty of saying to our brethren in this righteous contest, press forward! we have never seen the period since we embarked in it when there were such demonstrations, that the Almighty arm was bared for our defence. That the friends of the cause throughout our state, are upon the eve of a united & simultaneous effort to shed light upon this subject, we have no doubt—and if they let light shine the dark deeds of intemperance will vanish from before it.

A liberal and enlightened zeal, and union of effort is all that is necessary to put a stop to this desolating evil.

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### TOWN COUNCIL.

The recent election of this body, calls up a question of the deepest interest, not only to this metropolis, but to our state. The traffick in intoxicating drinks, has proved destruction to hundred of thousands and been a great source of disorder in every town and city. So much so, that the philanthropick, have found it necessary, in many places to use their influence to do away the retailing of intoxicating drinks altogether—and in many instances all their efforts have been rendered nugatory by what is denominated a *coffee house influence.* The time has now arrived, when this question should be tested here. It will no doubt be deemed a hard-

ship by some who have been engaged in this avocation, to be deprived of what they have been in the habit of considering a right—which has been such, sanctioned by law. But we have reason to believe that there are those now engaged in this business, wholly satisfied of its evil tendency, and of the iniquity of such laws as guarantee, for a small sum of money, the right to pursue an avocation tending to the ruin of the thoughtless, for time and for eternity; and who, should a majority of the citizens of this metropolis express their desire that this business should be dispensed with, through petitions to that effect, will cheerfully acquiesce in the wishes of that majority. The eyes of every patriot and philanthropist will be upon our council, and we trust that our citizens will be impressed with a sense of their duty to themselves, their country, and their God, and attend to this matter *now*, before such an influence becomes concentrated here as will fasten upon posterity all the evils resulting from the perpetuity of this pernicious traffick. Indeed we can but doubt whether there is an intelligent reflecting man now engaged in this pernicious practice, who believes that any government has the moral right to guarantee to him the privilege of alluring his fellow creatures to destroy themselves, or that he is morally justifiable in exercising a privilege which has a direct tendency to convert his neighbours and their sons, into drunkenness. And however long this usage has been submitted to, we believe the time has arrived, when every well informed individual who does not raise their voice against it, must on reflection feel that they are morally culpable of the neglect of a known and an imperious duty. Then let remonstrances be circulated, with that spirit which the importance of the subject demands; and we have no hesitancy in believing, that our town will present the delightful spectacle of a metropolis, without a grog-shop!—what a glorious testimony would this present of the march of intellectual improvement, at the capital of "*The young lion of the west!*" It would shed the most salutary influence on all around!

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We received a letter not long since from Washington, Daviess co., enquiring whether we had received a communication which had been mailed there for us, enclosing the names of fifteen subscribers, and a five dollar bill. We regret to say that it has never reached us. If the individual who mailed that communication will forward us the names of the subscribers to the Advocate, we will with pleasure supply them at our own expense, as we have authorized the forwarding of money at our own risk. This is the first failure that has come to our knowledge, in money forwarded for the Advocate. We hope it has been an *accidental* occurrence, for we are unwilling to believe that there is so depraved a wretch intrusted with our mails, as would *purloin* money sent for so worthy an object. We sincerely hope, that time will disclose, by the arrival of the communication, that we are not mistaken in this matter.

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Knightstown, March 17, 1838.

Sir,

At the annual meeting of the Knightstown Temperance Society, holden on the 20th ult., the following resolutions were unanimously adoped and ordered to be forwarded to you, with a request that you would publish them in the Advocate.

*Resolved*, That in the opinion of this society the cause of Temperance would be promoted by the call of a Temperance convention, by which a concert of action would be brought about among its friends in this state, and means might be devised for the appointment of an agent to devote his attention for a time to the exclusive work of building up the temperance cause among us.

*Resolved*, That the resolution above be sent to the Editor of the Indiana Temperance Advocate, with a request that he would publish it, accompanied with such suggestions as he shall deem proper.

*Resolved, further*, That the Editor of the Advocate from his local situation, and the facilities thus afforded him, would be a suitable person to appoint a day and place for the meeting of said convention, if in his opinion the publick mind is favourable to such a measure.

M. S. CAMERON,
*Pesident.*

ARNOLD HANNUM, *Secretary.*

Since writing the above I have concluded to give you the other resolutions passed at the same meeting.

*Resolved*, That the nature and organization of Temperance societies, afford abundant security that these institutions can never be made engines of political parties, of sectarian interest, or of personal aggrandizement; and that they commend themselves to the patriot and the christian as deserving their warmest approbation and support.

*Resolved*, That though we are forced to acknowledge the progress of the Temperance Reformation has been very limited in this State; yet considering its great advancement in other parts, we feel encouraged to renew our efforts, relying on the correctness of our principles and the favour of Heaven for succes.

*Resolved*, That the advancement of Temperance requires all its professed friends to *act;* and we do earnestly implore, in this cause the *faithful co-operation* of every friend of human happiness.

Our society was formed five or six years since, and now numbers 119 members. The meetings of the society are held quarterly at which times communications are required by the constitution to be made or read. Twenty-eight signitures to the pledge have been obobtain since the 1st of Feb. Efforts are being made to obtain several subscribers to the Advocate.

Your obedient servant,
A. HANNUM.

The feeling evinced in the foregoing proceedings, of the Temperance Society in Knightstown, shows that the friends of Temperance there, are taking hold of business in the right way, and have a correct sense of the situation of the cause in our state when compared with its progress abroad. That the time has arrived when the publick mind is prepared for a concert of action on this subject, within our State, we have no doubt, & we rejoice that our friends have thus stepped boldly forward in calling for a convention, and in soliciting the active co-operation of all the friends of this righteous cause within our state. In other states agents have been employed, and evidences have multiplied, that God had owned and blessed their operations.

Various correspondents have urged the necessity of a convention, and one suggests the 4th of July, as the time, and Indianapolis as the place for holding the convention. But some of our friends have suggested that that would be at too early a period. We hope that the friends abroad will, immediately, and without fail, in every part of the state, let us hear from them on this important subject; that we may lay their views before the Executive committee at this place for their counsel and action. "In a multitude of counsel there is safety," and however grateful we may feel for the confidence expressed in the resolution of the Knightstown Temperance society, we conceive a general consultation of the friends of the cause throughout the state, as necessary to guide us in the selection of a time and place, for the meeting of the delegates, that we may meet the views of a majority and secure unanimity of feeling and of action. On that the Lord may put it into our hearts, duly to appreciate the importance of, and the necessity that exists, to enter spiritedly upon, and carry out this great measure.

For the Advocate.

I had just returned home from the labours of the day, on the evening of the first, inst., when my neighbour's little son came and told me there was a sick man at their house; and his father wished me to go and see him. I went, and found him complaining very much—he was a poor bloated sot. He said he was a school-teacher—that he had never worked a day in his life—that he was not a drunkard; but a child of poverty and affliction. He told us that most of his relatives had died of the breast complaint—that he had it, and must soon die. On Friday he traveled one mile and a half; and on Saturday died unknown, but not unpitied.

Before his death he told his name—said he had a wife and two children—that he had lately come out of the Penitentiary; whither he had been sent for stabbing his brother—that he had spent the winter in intoxication; and had often layed in the stable, or street, as the case might be. When it was suggested by one to whom he made the above developements that he might revive again; he replied *"I am too far gone, my stomach boils like a pot."* Truly the wicked does not live half his days; for, he is driven away in his wickedness:

A few reflections in view of this destressing case.

1st. We should like to know if this man and his brother were *sober* when the one stabbed the other? If not, how far is the vender who sold them spirits accessary to the disgrace and death of this unfortunate man? Will not the dead body and flitting ghost of WILLIAM WILLS, haunt his dying hours, unless he repent? According to the prayer of the rich man, will not he and this unfortunate man dread to meet each other where the murderer and the accused man who giveth his neighbour drink, are assembled? When the inquiry is made who ruined this man? will not an intelligent publick point with unering certainty to the vender and say ☞ *thou art the man*? when Inquisition is made for *blood* will he escape? But we forbear.

2nd. Do not such cases call loudly for the principle and practice of entite abstinence from the use of ardent spirits?

When the painful intelligence of their son's disgrace and death, reaches his aged parents, will they not exclaim "O! that our son had been a cold-waterman from his youth up?"

Will not all parents who are raising sons that *may* one day, be far from home with all its restraints, banish "the accursed thing" from their houses? As no one ever dies the drunkards death who was not once a moderate drinker; and as all moderate drinkers are liable to become intemperate, how long! O how long!! ere men will learn that "wine is a mocker, & strong drink is raging?" How long ere they will cease to look upon the wine when it is red; where it giveth its colour in the cup!

AMICUS.

From the Temperance Journal.

## THE TWO BROTHERS:

### OR THE COST OF MODERATE DRINKING.

*A Story Founded on Fact.*

I once became the guest of a man in one of the eastern States, who, though not distinguished for great wealth or learning, yet had a tolerable share of both. He had already passed the usual terminus of human existance, but still appeared healthy, robust, and active; giving clear evidence of having a sound mind in a sound body.

In the course of the evening he introduced me to his nephew, a young man, probably of five and twenty. After the nephew had retired, the old gentleman said to me, with an air of self-complacency, 'I suppose I have been really the making of that young man. And now he is one of the finest fellows in town.

As the old gentleman seemed to invite more particular inquiries, I gave way to my curiosity and drew from him the following little item of domestic history.

"After my sons had left me to carry on business for themselves in the city, this Perry, then a lad of ten years, came to me one day, and says he: 'Uncle, don't you want a boy to run about and do errands for you and aunt Nabby? Mother says I am young and spry, and can save you a great many steps.' Saying this he turned up his little beseeching eyes to catch my looks. I wanted to take the little fellow in my arms, but thought that would appear too childish, so I just kept my feelings down, and asked him if his mother was willing he should come over every day, and help uncle for nothing?

"He hesitated—looked down, and began to scratch the dirt with his naked toes. I did not think it right to keep the little fellow in agony long, for he was the youngest child of the only brother I ever had.

"Well, then, said I, would you like to come over and be my boy—stay here all the time—and let me send you to school to learn, like William, and George, and Rufus? The little beggar's eyes brightened as he caught my hand which I held out for him."

The old gentleman proceeded with his story, telling how he managed with his adopted son,—and how the lad grew in knowledge much faster than in stature, and loved his uncle much better than his own father, &c.

What was the matter with his father? enquired I.

"O, as to that, I can hardly tell; I have thought sometimes there must have been *some strange fatality* about it. We started in life together, he being not quite two years younger than myself:—The old homestead, which was under a mortgage for near half its worth, was divided between us, and I always tho't he had the better share. But he is now a poor, *very poor* man; while I have got enough to make myself and wife here, quite easy and comfortable in our old age."

And, said I, you have educated your family, while your brother's children have grown up in ignorance?

"Yes," said he, "brother would have been glad to have done well by his boys, but it was not possible for him to raise the means. Some how or other he could not get along in the world, and I have often wondered at it; for he was a smart, enterprising, industrious fellow, had no severe losses,—suffered less in his family from sickness, than I did;—in fact there seemed to be nothing on earth in the way of his doing well."

Perhaps there was extravagance and waste in the *female department*.

"No! no!" he replied eagerly, "Jane was never the woman that would suffer any thing to run to waste about the house. She was always saving, industrious, and economical. She was my wife's youngest sister, and had the same portion with her. No, no; such a wife would have helped any man to wealth, if the thing had been possible."

What could have been the difficulty? Was he not intemperate?

"By no means!" was the brother's indignant reply. "There's not the man living that can say he ever saw John disguised with liquor in the least. He drank something to be sure every day, and I furnish him a little myself now, because I think it really necessary for him.—But yet I do believe he never would have grown old so fast, if he had left it off when I did."

Now, sir, don't you think *that same drinking* is the real cause of his poverty.

"No! no!! no!!! (cried the old gentleman, with increasing earnestness.)—The mere cost of liquor could never have made an industrious man poor.—But I tell you what it is, my young friend, that does the mischief with these topers.

The poor fellows get so hot-headed with the stuff, that they make *bad bargains*, and every thing goes to waste that way. Now, brother John never lost any thing by bad bargains to my knowledge.—He might have bought a few trifles foolishly, but that is hardly worth mentioning."

I asked the old gentleman what he supposed his brother's drink had cost a day, on an average?

He could not tell, having never thought much about it. He did not hesitate, however, to say it might be ten cents a day, when he was labouring.

As I had before gone into some calculations as to what this ten cents a day would amount to, in fifty years, I determined to show my aged friend that his brother's poverty was of his own making.

You say this brother is about seventy years of age. Now if he had begun at twenty, and, instead of spending his money for that which has evidently done him no good, had laid it up, and, at the end of every year, put it in a way to accumulate interest at six per cent., adding the interest to the principal every year, the sum would now have amounted to more than $10,600—*ten thousand six hundred dollars.*

The old man shook his head incredulously.

Now, said I, I am almost a stranger to you, it is not to be expected, therefore, that you will take my word for this statement. Take the pencil yourself, then, sometime when at leisure; or, set your nephew Perry at work at the problem; you say he is a Mathematician, and I have no doubt he will solve it readily.

And further, if your brother could in any way have made these little savings so productive as to yield ten per cent., it would have amounted to more than *forty-two thousand dollars*, in the same time. And at twelve per cent. the amount would now have exceeded *eighty-seven thousand dollars!*

I believe the old gentleman thought I was playing a hoax upon him; he however promised to take measures for finding out that business.

The old gentleman now sat musing awhile, as if determined to go through the whole calculation mentally, but at length broke silence:

"Well, then, according to your account, there was but a *four penny bit* between me and the most abject poverty."

How? I asked.

"Why, when we began the world I took a miff against the village shop-keeper, because he cheated me out of a four pence, and I never would trade with him afterwards, though there was no other place in town at that time, where they kept any thing fit to drink. So I gave up the article altogether, until finally I did not care a fig about it at all."

Thus, one brother was cheated out of a fip—another was cheated out of character and respectability, together with the very necessaries of life for his family, while he was hurried on to second childhood more than ten years before his elder brother! O. C.

*Cincinnati, Feb.* 9. 1838.

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From the Western Temperance Advocate..

## SUMMARY OF INTELLIGENCE.

*Cincinnati.*—An article in the Gazette of the 14th inst., under the head of "Coffee-House Statistics," states that from Feb. 12 1836, to Feb. 12, 1837 the number of drinking houses, including coffee-houses, taverns and porter-houses, licensed by the City Council was 221. From Feb. 15, 1837, to Feb. 12 1838 the whole number was 216.—Since the 7th of October last, 60 licenses have expired, and 55 have been granted, making a diminution of only 5. From which it appears not much progress has yet been made in actually removing this evil. The following paragraphs are from the article:

In addition to the above fifty-five, the Council have granted the privilege to about ten, to retail liquour, who have declined taking out licenses, owing in part to the increased price charged.

On the fifty five coffee-house licenses which have expired since the 7th of October last, but sixteen have been renewed to the same individuals. This has arisen mostly from the number of sections which citizens have blocked under the ordinance of May last. In some few cases the business has been found unprofitable, and abandoned.—The good expected to be effected by the efforts of the citizens to block, has been counteracted by the granting of new licenses in other parts of the city.

An impression has prevailed that the number of drinking shops had been much reduced in the last six months.—A majority of the members of Council professed to see and feel the evil, and manifested a desire to apply the pruning knife. It will be seen from the above statistics that appearances have been deceptive, and that any good which might have resulted from the efforts of individuals to stay the mischief, has been thwarted by those chosen and sworn to preserve the health, the morals and the general interests of the citizens.

*Is there no remedy?*

Ohio.—The following resolution recently introduced into the Ohio House of Representatives, contemplates an important change in the license laws of the State.

*Resolved*, That the select committee, to which was referred various petitions praying the enactment of laws prohibiting the retail of ardent spirits, by all persons except apothecaries, etc., be instructed to report a bill to this House, regulating the granting of tavern licenses, and prohibiting the unauthorized retail of ardent spirits, embracing the following distinct features:

1st. In addition to proofs now required making it necessary to give thirty days notice of application for license, in a newspaper of the county, if any there be.

2d. Prohibiting the issuing or granting of any license to a tavern keeper, authorising the retailing of ardent spirits, unless on the payment of fifty dollars at least, into the county treasury, and any sum above, not exceeding one hundred and fifty dollars, at the discretion of the court.

3d. Restricting all taverns licensed to retail ardent spirits, to incorporated towns or cities.

4th. Prohibiting the retail of ardent spirits by tavern keepers or others, whether free of charge or otherwise, on days of general elections, held at the town in which such tavern is situate, or where spirits are thus dealt out.

5th. Repealing so much of the charters of all towns corporate, as authorizes the municipal authorities of any to license groceries or other houses to retail ardent spirits.

Ravenna, *Portage co., O.*—The friends of the cause are taking strong hold in Ravenna. At a recent meeting of the Ravenna Temperance Society, the following among other resolutions were adopted, viz:

*Resolved*, That in view of the reputa-

tion which an abused village has acquired in other states, through the reports of travellers and otherwise, in consequence of the *odious license system* and the dreadful evils springing from it, some measures should be immediately adopted to wipe of such stains, and furnish hereafter suitable accommodations to the travelling community.

*Resolved*, That a committee of five persons be appointed to inquire and report at a succeeding meeting, what measures should be adopted to establish a Temperance tavern in this village, and how soon the same can be accomplished.

*Resolved*, That a committee of three persons be appointed to consult with the citizens of our village, and ascertain who and how many of them, are willing to open their houses for the reception and accommodation of peaceable guests and temperance travellers, till a permanent and creditable Temperance tavern can be established, and report thereon at a subsequent meeting of this society.

*Resolved*, That a committee of three persons be appointed to ascertain the amount of drunkenness, poverty and crime created in this township, during the past year, by intoxicating liquors, and report thereon at our next meeting, with a full exhibit of established facts, therein discriminating between habitual and incidental drunkenness.

*Resolved*, That a committee of three persons be appointed to advise kindly with the drinkers and drunkards of our vicinity, and entreat them for their own well-being, for the sake of their families and friends, and the disgrace cast on our suffering township, to forsake their poisonous cups, and *come back* to their homes, to liberty, to happiness, and to life, and report at a future meeting, on the success of their benevolent and reclaiming efforts.

[Every Temperance Society should have a standing committee for this purpose embracing all its members.]

*Resolved*, That a committee of three persons be appointed to spread before the court of common pleas, the horrid fruits of the license system, and respectfully, but earnestly entreat the judges of said court, *not to license* any persons hereafter to retail spirituous liquours within our township, unless the applicant shall have first obtained the written assent of three-fourths of its citizens thus to poison and kill them by authority of law.

In Trumbull co. O., an *Education and Temperance convention* was to meet in Warren on the 20th inst., for discussion of the various subjects relative to education, and to organize if thought best a county Temperance Society.

*Cleveland.*—An able report recently published by order of the Cleveland City Temperance Society, states that the number of places where intoxicating liquor is sold in Cleveland is *ninety-nine*. The sum received by the city for licenses during ten months preceeding the report was $2347. The population of Cleveland is between seven and eight thousand.

The report recommends as the only hope of the Temperance Reform the repeal of the license law, and the entire suppression of the traffick. It says:—"Nor let it be thought that this change will be difficult to be effected. Some few may cry out when the hope of their gains is taken away; but their number is not great. From the investigation of the committee we are satisfied that a large share of those engaged in this traffick heartily wish it at an end. They pursue it from a necessity growing out of the fact that others sell. And we declare our full conviction that it will be far easier to abolish the entire traffick, than to abridge it."

[We commend the opinion last expressed to the attention of all who are warring against intemperance.]

Michigan.—The Michigan Observer of Jan. 24th, remarks:

Nearly every week we publish resolutions from some quarter, remonstrating against the present license system, and recommending that petitions be forwarded to the Legislature, praying a repeal or modification of the existing law upon the subject.

A correspondent of the same paper gives the following account of the Hadley [Lapier co.] Temperance Society:

It was formed about one year ago, on the total abstinence pledge. Our township at that time contained 200 inhabitants (old and young). Of these, in one month after the formation of our society, 125 signed the pledge. Our exertions during the past year in this glorious reform, have been crowned with success. Our numbers at present are 146. Our Supervisor, Town Clerk, and Magistrates, are temperance men; therefore we have no such nuisance in our township as a grocery or a dram shop. And from all the information I can procure, there has not been one gallon of ardent spirits consumed within the township since the formation of our society.

This society at its late anniversary adopted the following resolutions:

*Resolved*, 1, That intemperance in our land will cease when it is discountenanced by the respectable portion of community, and not before.

2. That it is the duty of our legislature to enact laws for the suppression of the manufacturing or selling ardent spirits, except by apothecaries, within the bounds of the State of Michigan.

3. That the manufacturing, vending and granting license to retail ardent spirits, except as a medicine, are violations of the spirit of the temperance pledge. And that the disposing of the produce of our farms in such a manner as to have it converted into whiskey, or any other kind of intoxicating drink, is virtually violating our temperance pledge.

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From the Toronto (U. C.) Record.

## FIVE QUESTIONS,

*Proposed to those who are in any way engaged in the trade either of making or selling alcohol.*

1. Do your neighbours, relations, or persons whom you would fain call friends, live too long, that you take so much pains, and work so hard, to shorten their lives?

2. Are they all too comfortable, that you employ yourselves so incessantly to make them miserable?

3. Are they not all sufficiently inclined to do wrong and go wrong, that you must thus unremittingly labour to excite them to do evil, and drive far from them all the influence of the Holy Spirit, and put out the light of conscience?

4. Are their understandings of too high an order, and their perceptions too strong, that you are at such great expense to darken their understandings and becloud all their perceptions?

5. Are they too much inclined to fear God and keep his holy commandments and thereby become virtuous and happy, that you are thus besetting them in all the highways and public places with that which, above all things, is found by experience to banish the fear of God, lead them to contemn his commandments, and thereby become the enemise of both God and man?

CHEERING!—Just as we closed the above remarks we were handed the following letter from the Post Office, which shows that the work is going on in other places as well as Kinghstown. We hope to hear that other societies will awake from their slumbers, and let us know their views with regard to a convention.

JEFFERSONVILL, IN.

DEAR SIR:—It has become my duty, as Secretary of the Jeffersonville Temperance Society, to address you, although an entire stranger; yet being a co-worker in so noble a cause, I shall take the liberty of addressing you as a friend.

The cause of Temperance in this place has been rather on the decline for some time, until within a few weeks.—The friends appeared to have fallen asleep, and the society ceased to act.—Yet, while, as a society, we have been doing nothing, a few untiring friends of the cause, have been trying to operate by legal means. About a year since a very large and respectable remonstrance went from this place to the Board of County Commissioners, (in whom the power is vested for granting license to sell ardent spirits,) but their voice was not heeded; although according to the law upon that subject, the board had no authority whatever for granting license under such circumstances. Having failed in that effort, we tried another plan last fall, by petitioning our legislature on the subject, praying them to pass such laws as would be necessary to prohibit the sale of liquors in less quantities than one gallon, but here again we failed.

We have now commenced operations by holding meetings monthly, and there appears to be considerable interest felt on the subject. We have upwards of one hundred members.

The society at their last meeting passed a resolution, constituting it as auxiliary to the State Society, and wish to be considered, by you, in that light.

The subject of a State convention has been talked of here. We passed a resolution upon the subject at the last meeting, recommending to the State Society the propriety of such a convention; and, sir, I do not think we may merely recommend the propriety, but *urge* the *necessity* of it, sometime during the coming summer. I might state many reasons in favour of the measure, but I suppose you, occupying the station you do, are fully aware of them.—There is great need of more concert and unity of action upon this subject in the State. One very important topic to be considered, is the propriety of petitioning our legislature respecting the license law. Other States are taking hold of this subject, and some of them have acted. Why should we be behind them in taking the noble stand which Tenesee has taken. There are several other topics of equal importance to be considered, and upon which we should unite all our strength.

It is hoped you will take the subject into consideration, and that a convention be called some time during the summer, say in June or July.

I am yours most truly,

J. N. GRIFFITH.

J. W. OSBORN.
March 29, 1838.

## RESULTS OF THE UNIVERSAL ADOPTION OF THE TOTAL ABSTINENCE PLEDGE.

1. There would not be a drunkard left on the face of the earth, after the present generation of drunkard's pass away, if those who are temperate now would adopt the principle of entire abstinence.

2. That mass of pauperism, and wretchedness, and crime, which is the fruit of ardent spirits, would be from henceforth prevented, because this great root of evil would be removed from all parts of the earth.

3. Diseases would assume more regular forms, would become less frequent, and be more under the direction of medical skill. The consequence would be that human life would be proportionably extended.

4. An amount of property would be saved to the country in one single generation, greater than the present value of all the houses and lands in the United States.

5. Religion would flourish more under the same amount of evangelical effort; for there can be no doubt this sin of intemperance is one of the great stumbling blocks in the way of christianity, and the removing of it one of the great means which the spirit is employing for the success of the the gospel in the latter day of glory.

Now, in view of all these effects, who does not wish to see the temperance enterprise prosper? Who would not be willing to make personal sacrifices to assist in its success? Is there a good man on earth, who, with these results before him, can refuse? Is there one who desires the prosperity and the happiness of his fellow creatures, who will not lend his influence to this great moral power.—*Address of Rev. Mr. Lynd.*

## THE ADVOCATE.

A number of articles prepared for this paper are crowded out for want of room.

The following resolution was handed in by the Secretary of the Indianapolis Temperance Society:

Resolved, That the Indiana Temperance Advocate, published at this place, is worthy of patronage—and that the effort of individuals to increase the circulation by purchasing 15 copies monthly (by the payment of $5,) for gratuitous distribution is worthy of commendation—and that the friends of the cause in the State be earnestly requested to co-operate in this mode of extending the Temperance cause in Indiana.

TRY TO MAKE YOUR FAMILY TEMPERATE.—Explain the subject to them, and endeavour to excite their feelings in its favour. Let them feel the benefits of sobriety by providing for them, as far as you are able, plenty of food, decent clothing, and every thing comfortable. Educate your children, and bring them up in the fear of God.—Make your own fireside your home, and when you go abroad, delight to have your family with you. Temperance is the handmaid to domestic happiness.

## "A LITTLE AS MEDICINE."

*Or, the Remedy worse than the Disease.*

A lamentable exemplification of the remedy sometimes being worse than the disease, occurred on the holding of the corroner's inquest on the body of Mrs. Serina Salmon, who was found drowned in the basin, opposite the palace, in Kensington Gardens, London. From the evidence of the husband, a respectible architect, residing in Stamford street, Blackfriars, it appears that the deceased had, on acccount of her weak state of health, been advised to take port wine and strengthened potations, by means of which she completely gained her health; but, unfortunaly, during the process, imbibed such a partiality for wine and spirtuous liquors as to cause her husband and her own relations to relinquish all intercourse with her. The jury returned a verdict of "temporary derangement, brought on by continued intemperance.—*Eng. paper.*

Times of calamity and confusion have ever been productive of great minds. The purest ore is produced in the hottest furnace, & the brightest thunderbolt is elicited from the darkest storm.

## WHAT TEMPERANCE MEN SHOULD DO.

Extract from an address by Geo, T. Hornell, before the White Lake Temperance Society, Michigan, Jan. 1, 1833, published in the Michigan Observer.

In the first place I would say, see to it that you walk on the line of TOTAL ABSTINENCE. It will be of no avail that you call yourselves temperance men, that you have enrolled your names with those who have enlisted in the war, if you abide not strictly, constantly, and most scrupulously by your pledge. And not only will you neutralise your own influence, but in a measure that of a whole community of temperance men. One man can only do for himself, but he can undo for the whole society to which he belongs. Let it be known that one man drinks when he is absent from home and confidence in all is at once destroyed. For if one is false to his pledge, what assurance have the community that all are supposed or suspected to be false, where is their influence? Influence! they have forfeited common respect. Temperance documents may be multiplied as the leaves of the forest: lecturers may traverse the land from extreme to extreme, and temperanae may be preached in every form till old time has grown grey, and all to no purpose, if this be the case.—Let each man remember that upon him depends the character of this society, and upon this society, depends, in part, the general success of the cause.

In the second place, I would urge that the measure recommended by the speaker at our last meeting be promptly adopted and thoroughly pursued. We are sadly deficient in a sense of our responsibilities. This will make every man feel that there is something for him to do, and will afford a test of his willingness to do it. There is generally a deficiency of knowledge on the subject of temperance. Every temperance man ought to be acquainted with the nature of alcohol, its effects upon the animal system its effects upon the mind, & its ultimate effects upon society, & the nation. He ought to be thoroughly acquainted with the foundation arguments upon which the temperance cause rests, with objections urged against it, and the answer to those objections. Let there then be frequent meetings, at which individuals selected at previous meetings shall address the society and others who may assemble. Thus each will become master of the principal items of knowledge on the subject,—will become acquainted with the ground he stands upon, and will become accustomed to wielding his armour both offensive and defensive. Thus the influence of each individual, of the society, and of the community, will be doubled or quadrupled.

Further, let every man be bold and prompt to avow and maintain temperanc sentiments in all places and in all sorts of company. Temperance men are too cowardly. They shrink from the contemptuous taunt and silly jeer of the profane sot. And worse, too many are afraid to encounter the enemy in the open field of discussion. Be well armed and equiped and then give the enemy battle wherever you meet him. The opportunities for disseminating your sentiments are only occasional and accidental. Men will not come and ask you to teach them temperance doctrines. You cannot abandon your employments to go abroad and teach them. You must therefore make the most of the accidental opportunities that offer. Let not any mother present waste her time in idle complaints that she can do nothing as long as she has a group of young minds to direct.—The mind is placed under her culture at the most susceptible period. It may now be taught forever to abhor the poison. Let but the mothers of the present generation do their duty, and drunkeness will soon be mere matter of history.

And let brothers and sisters, and all youth but adopt the total abstinence principle, and in the next generation children will learn only from their fathers and grandsires what intemprance is.—The voice of Philanthropy cries Suffer little children and forbid them not to put their hands to every good work. So shall they not only save themselves from a thousand ills, but begin early to learn to do good. Who shall tell the value of a habit of well doing? When they come upon the stage of action they will already know to do good. When they move it will be with a momentum that can be generated only by the heart's burning affections.

## WHO ARE THE VENDERS OF ARDENT SPIRITS!

A western paper remarks:

"We observe in this county, as in most other places in our country where intemperance prevails, the *traffic* of spirits is mostly among *foreigners*.—Very few men who have any regard for their characters among their fellow citizens, are engaged in it. It is confined *generally* to those whose characters are of little value to themselves. Many foreigners who come to this country have no settled occupation. They find on entering our cities and large towns, that the business of rumselling may be entered into without much trouble or expense, capital or character. They can easily get the requisite number of citizens to certify to their *respectability*, and the *desirableness* of a public house in that particular neighbourhood, and they are at once *set up* by our publick authorities in their business. Probably *four fifths* (we speak our *impression*) of all the grog-shops in Cincinnati are kept by *foreigners*. Though we are sorry to add, that their company is kept by several of our otherwise respectable citizens, who are also engaged in the business. This fact, that foreigners are chiefly engaged in perpetuating intemperance among us, should not be overlooked, in our efforts to promote the reformation."

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*Mr. Editor.*—It is a piece of history, which I should be sorry to have forgotten, that several years since the brewers assembled in great force, and laid their complaint before the hon. the senate at Albany, that they were greatly abused; that they were charged with using drugs, filthy water, &c; and that they were ready to prove that they used no drugs. A committee was appointed.—E. C. Delavan, Esq. the accused, was called upon to furnish proof of the charge. He said he would do so if the committee would get power to send for persons and papers. This was not granted, and a one-sided examination took place, which amounted to nothing. Had the permission been granted to send for persons and papers, he could have bro't druggists, and plenty of them, who would have had to testify, that they made such sales to brewers to a great amount. I know this well. I do not believe all the brewers use drugs, but I know many of them do. I know too, that the honest brewer who uses malt and hops alone, would be very glad to have his neighbours exposed, as his article would have the better reputaiton.

VERAX.

## WHAT BECOMES TEMPERANCE MEN AT THE PRESENT PERIOD.

1st. A correct view of the nature and objects of Temperance reformation.

2d. Strong confidence of ultimate success—warranted by what has been accomplished.

3d. Right apprehension of the proper means—total abstinence from all that intoxicates.

4th. Prompt and unhesitating self-denial for the good of others. The Temperance man who says I will give up this and that indulgence, but will go no farther; no, not to save the drunkard or to save the young from the drunkard's path, is of little value.

5th Enlarged liberality in spread of Temperance truths.

6th. Consistency at Temperance meeting.s

7th. A spirit of prayer.—*Amp. Tem. Jour*

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# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short.
To spend that shortness basely, 'twere too long,
Though Life did ride upon a dial's point,
Still ending at the arrival of an hour."

**VOL. 2** **INDIANAPOIS MAY, 1838.** **NO. 3.**

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## THE ADVOCATE.

### EXTRACTS.

From a communication received some time since, and accidently mislaid. The communication was dated Jan. 12, 1838.

"I take my pen to inform you of my success in getting subscribers for the Indiana Temperance Advocate. I have introduced the subject in some parts of the circuit but as I expected, some cry out *priest craft,* others an attempt to "unite Church and state, with a hundred other excuses not necessary to mention." "I have however obtained seven subscribers," &c.

Well, we know how to sympathize with our brother. We are not insensible to the feelings occasioned by the illiberality of those who charge us with endeavours to maintain *priest craft,* and procure a "*Union of Church* and *State.*" The liveliest sympathies of our nature have been hundreds of times awaken'd for them; indeed we nave felt to weep over that delusion which would incite men to make such charges; but we are happy to know, that, as is the case with the brother from whom we received this communication, so it is with hundreds of others engaged in the same labour of love; they know how to bear the cross—"*this is good enough for any body.*"—*It has its reward! thank God!* And a far better reward than those receive who give their influence to sustain a system of drunkenness and debauch which is annually leading tens of thousands of misguided souls down to drunkards graves, without hope in this or the world of spirits to which they are prematurely hastening. And, we have the further consolation of knowing that these uncharitable accusation are unfounded, and that time will develope this fact—while those who are advocates of grog-shops, and all their attendant evils, know that they are pursuing an unjustifiable course, and consequently have no other resort to sustain themselves, than to conjure up these charges against those who are labouring to prevent their fellow beings from seeking their own destruction.

But we will give some facts from this communication,and call upon those who are doing us this injustice to point out how the prevention of such evils can tend to a "*Union* of *Church and State,*" and leave it for the candid to decide whether we are labouring to sustain a worse kind of craft—whether our course has as great a tendency to promote a "*Union* of *Church and State,*" as their's has to perpetuate a "Union of *vice,* crime, misery and death." Our Brother gives us the following:

"THE AVENGER OF BLOOD PURSUING THE GUILTY."

On our last round on this circuit, I was informed by respectable authority that four more victims in the drunkards ranks have fallen, into drunkards graves. One of them had been sick for some time. His physician had admonished him to be cautious or he would suffer some fatal consequences. But regardless of interest honour or health, he indulged in drinking copiously of that accursed poison which destroys both soul and body, and under its influence rushed into the cold water, to aid in turning a boat—and becoming very sick, set out for home. On his way he attempted to cross a stream too deep to wade, & after swimming to the opposite bank got hold of an old boat, when he became helpless and perished about half buried in water. He has left a distressed family—to mourn his untimely fate—and a numerous circle of drunken associates, pursuing the road down to death."

"Another of the four was employed to row a skiff to a certain point down the Wabash, for which he received the compensation of one dollar. The first opportunity he went on shore, purchased liquid poison, returned on board,rowed down near Clinton, tied his skiff to the shore, and wandered off in search of a house, but finding that he was surrounded by water, laid himself down upon the cold ground and *perished.* The circumstances with regard to the other two I have not learned."

"AN AFFRAY."

"On last Saturday evening, eight or ten men after having drank freely of the intoxicating liquid, which stings and poisons the soul and destroys the reason, finding it somewhat loathsome, procured sugar to modify it, pamper their vitiated appetites, and increase their desire for *more whiskey.* They then drank so deeply that reason fled, and they were left a set of infuriated demons to glut their helish rage on one another. They fell upon each other like so many rabid dogs and done what they could with teeth and claws; and then resorted to their knives—succeeded in mortaly wounding one, another received from five to seven wounds which it was feared would terminate in leath.

One individual endeavoured to make peace—for this he was knocked down and received a severe beating. This was all done under the influence of whiskey."

And, no doubt this whiskey was sold under the sanction of a LAW OF INDIANA; & perhaps brought into the treasury of the county (Park) *ten dollars!!* Well, to comment on the folly, the *sin* of such procedures, subjects those who take that liberty to the charge of labouring to "*Unite* Church and State." Well be it so, we will exercise the liberty of the press in denouncing such barbarous proceedings. And, we will further say that those who, at this enlightened period give their influence to perpetuate and multiply such transactions, sin against light and knowledge, and will be ameanable at the Bar of God. Nay, he who occupies even a negative position, in these times, is culpable of a more gross omission of duty, than he would be, who refused to aid in extinguishing a consuming fire which was destroying one of our most beautiful edifices.

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Another correspondent writes us under date of Greencastle, March 29th from which we make the following extracts.

"The second session of the preparatory department [of the Indiana Asbury University] closed on last evening. The students who this session, numbered thirty-six, passed the examination which continued two days, and acquitted themselves at the exhibition, as well as could have been expected.

TEMPERANCE is perhaps upon a stand, though inebriates are now more seldom seen in our streets, than last fall. The young people of this place have formed a Temperance society, on the principle of total abstinence from all intoxicating liquors whether distilled or fermented, which I think is to be called "The young Ladies' & young Gentlemen's Temperance society of Greencastle."

It will be recollected by many of our readers that we commenced our Temperance Advocate, under the fostering care of the Greencastle and Putnam county Temperance society. That society numbers about 360 members. They are pledged to abstain from ardent spirit. This society has had a happy influence. In Greencastle, no grog-shops have been licensed for some time—and from the uncompromising integrity of its citizens we have no fears that these pests to society will ever again be introduced there.

We are happy to see that our young friends in forming their society have taken the true ground. *Total abstinence.* We congratulate them on their having taken this praiseworthy step, and hope the Lord will sustain them.

Will not our brethren there speak on the subject of a state convention? Yes, we know they will—and send up much talent to our aid.

INDIANA STATE LIBRARY INDIANAPOLIS

Another correspondent writes us from Crawfordsville, under date of March 27th and says—

"It was with great pleasure that I read your notice of the progress of Temperance in Indianapolis, the capital of our flourishing state—and it is with no ordinary emotions of pleasure that I communicate to you—the fact that Crawfordsville, which has so long been cursed with groceries and coffee houses, has thrown off her fetters and now stands forth redeemed from the corrupting influence of licensed dram shops. On the 14th inst. a number of our most influential citizens circulated petitions among the people of this place, praying our county commissioners to withhold in future licenses to dram shops. A large majority of the freeholders unhesitatingly signed the petition—so that after existing licenses expire there can be no more ardent spirits legally retailed within the corporate limits of our town.

The cause of Temperance seems to be moving forward under the smiles of that Parvidence who is at presnt so gloriously reviving his work throughout the width and breadth of our land.

From Delphi, La-Fayette and Covington I learn that the people have taken the same decided stand that we have taken here. May the work go on & prosper till there is not a son of Bacchus left to disgrace our country.

We have a youth's Tenperance society in this place numbering between three and four hundred members—male and female.

The older citizens of the place also recently resolved to form a Temperance society. They met, a constitution was proposed and after an animated and very lengthy discussion upon the propriety of admitting wine—a pledge and constitution were adopted on the TEE-TOTAL principle."

This intelligence is cheering. The friends of Temperance will by-and-by begin to discover that all that is necessary to a complete triumph, is *action*—energetic and persevering effort. The great body of intelligent citizens are fully convinced of the justice of our cause, and when called upon, will act in concert, particularly with reference to dispensing with grog-shops.

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Not long since the seniour editor of this paper, stopped for the night in a small village at an Inn; immediately in front of which was a long building containing three rooms the doors of which opened into the street. Two of these rooms, he was informed were occupied by a family—from the noise, swearing, fiddling and stamping, in the other, he at once discovered that it was occupied for one of those establishments provided by the law of our land for the *refreshment* of our citizens.

At this door, in the street, stood three little girls, that would, had they received proper care, have been beautiful. They were barefooted, bareheaded, and very thinly dressed. The oldest of these was probably not more than four or five years old—they were all three keeping time to the musick of the fiddle within. And, although it was very chilly they seemed quite joyful in their pastime.—We however felt quite different, in our view of the future prospects of these little innocents. The parents that would thus permit them to be exposed to the chilling influence of the weather—the contaminating influence of that grog shop—and the government that would sanction such dens of destruction to be established in every hamlet, and protected by law for the sake of ten or fifteen dollars, promised little for their reformation in riper years—when such scenes shall have polluted their young hearts, and familiarized them with the most beastly conduct.

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For some time past we have been receiving from the friends of Temperance, in the form of proceedings of societies, and private letters from individuals, requests for the appointment of a time and place, for holding a state Temperance Convention.

Feeling unwilling to take so great a responsibility upon ourselves we laid the subject before the Executive committee of the Marion county Temperance Society, which resulted in the adoption of the following resolutions.—And, the 21st of June ensuing, will be, to *Indiana*, a day of the deepest intsrest.

Much has been done in our State, to suppress the evils of intemperance. But the measures of the friends of this reformation have been without concert, and, it is too often the case when they have by individual effort driven the monster intemperance from their own doors, that they have permitted him to maintain a position immediately in their vicinity, where he has recruited and returned upon them with renewed vigor. Often, too have the enemies of our righteous cause had the gratification of pointing to such instances as evidence of the impotence of our principles of action.

To every patriot, philanthropist and Christian, who investigates the importance of the reformation in which we are engaged; we trust it will have sufficient interest to arouse him to action on this occasion—and that a union of effort will be obtained in this state, through our proposed convention. In many other states, the friends of humanity are uniting and bringing their combined influence to bear upon this great national evil of intemperance, and God blesses their labours.

It now remains to be seen, whether the friends of the cause in Indiana, will redouble their efforts, and by a united action, cast such a blaze of light abroad in our state, that its rays will illumine every dark recess, and expose this vice in all its lothesomeness to the view of every individual great and small. If this be done, the same means that have wrought such wonders, will continue to be efficacious, and in their healing influence will cleanse our land from a moral pollution more contaminating than any other.

*Indianapolis, April* 21, 1838.

STATE TEMPERANCE CONVENTION.

At a meeting of the Executive committee of the Marion county Temperance Society, the following Resolutions were unanimously adopted:—

Whereas, requests have been expressed by various Temperance Societies, that a State Convention should be held for the promotion of the cause of Temperance in this State;

Therefore, *Resolved*, That a State Temperance Convention be held at Indianapolis on the 21st. day of June next.

That the friends of the cause of Temperance in the State be and they are hereby earnestly invited to unite in holding the above convention, and that the hospitality of our citizens are respectfully tendered to all delegates and visitors for the above object.

That the above Resolutions be published in the Indiana Temperance Advocate, and that all newspapers in the State be requested to publish them also.

That Messrs. Blake, Moore, Wilkins, Bradley, Phipps, Young and Ray be a committee to attend to the accommodation of all persons from a distance, attending the convention.

J. W. OSBORN, Chairman.
JAMES M. RAY, Secretary.

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The fifth anniversary of the Congressional Temperance society was held in the Hall of the House of Representatives of the U. States on the evening of the 27th of February. We have before us a report of the proceedings on this occasion which contains documents of the most deep and thrilling interest. In addition to the talented individuals who compose this association, a distinguished visiter was in attendance, in the person of the Hon. Mr. BUCKINGHAM, formerly a member of the British parliament, whose interesting speech on this occasion, we commence the publication of in this number of the Advocate.

By the report of the executive committee of this society we learn that "The number of names attached to the constitution of the society, consisting of members of Congress, with the addition of some of the officers of the two houses and of government, is about one hundred." These are of different political parties, of different religious denominations, and the fact that the harmony of that association has never been disturbed is justly held forth by the committee as an evidence that the only design of the association is the promotion of Temperance principles, in which all good men can, and we will add, *ought* to unite.

The committee further remark that "until the first session of the present Congress, held in September last, the two spacious rooms in the basement of the Capitol, kept as places of refreshment, had each a large BAR filled with the ALL KINDS of ARDENT SPIRITS and INTOXICATING DRINKS, for the sup-

ply of those who resorted to them. Early in the session, the two houses concurred in the prompt passage of a joint standing rule, that "no spirituous liquors shall be offered for sale or exhibited within the capitol, or on the publick grounds adjacent thereto." That "The presiding officers of both houses have avowed their determination of seeing this law rigidly executed, and have given orders to their police officials to see that it is done."

It is certainly to be hoped that this salutary measure will have a tendency to diminish the length and decrease the rancorous asperity of the SPIRITED speeches in Congress, which have so often deluged the land, and engendered the most *poisonous* feelings in community.

Rev. Mr. MARSH, secretary of the American Temperance Union, in a brief speech, set forth among others the following gratifying facts.

That there were now about eight thousand Temperance societies in the U. States, in which there were enrolled about a million and a half of our population. A large proportion on the principle of Total abstinence. Previous to the commencement of this great reform, the average annual importation of ardent spirits into the United States had been FOUR MILLIONS FOUR HUNDRED THOUSAND GALLONS, to which was added from fifteen to twenty-five per cent. more of domestick manufacture. But for the last six years, the average importation had not exceeded *two millions* six hundred thousand gallons, while the home manufacture had decreased in a still greater proportion. Of one thousand three hundred distilleries once existing in New-York, there remained now but one hundred and ninety in operation, and of these he was credably informed, that more than one hundred would fall, but for the home manufacture of wines. About fifteen millions of Temperance documents had in that state been published, and one hundred and thirty five thousand persons, including one thousand nine hundred clergymen, were pledged to total abstinence from all that can intoxicate. Of these, eighty thousand had signed the pledge within the last year."

In some able remarks made by Hon. Mr. REED, we find the following facts brought to view. "That the temperance reform has reached our army and navy, and its effects have been most useful and salutary. Although SPIRIT is made a part of the daily ration, provision has been made for commutation, and its use is to a considerable extent *discontinued*. Further reform in the army and navy is proposed, and bills are before congress for that purpose. Upon the navy bill, (said Mr. Reed) I propose to offer an amendment, to entirely dispense with ardent spirit; and, by way of commutation, give in lieu thereof twice its value in money.

Mr. DELAVAN observed "that it had been made his dutly, from the situation he held, to correspond with many distinguished gentlemen connected with the seamen's service of the United States, from whom he had obtained the following, as the general result of their combined experience, viz: That at least three-fourths of all the disasters that had happened to our ships at sea, cou'd be traced to the use of intoxicating drinks. Having collected facts on the subject from every port in the United States, he had embodied them in a document addressed to the various insurance offices of the Union, commencing with those in New-York.—He had received responses from the presidents of all these associations, and the result was, a unanimous vote, entered into by them all on the same day, to deduct five per cent. from the premium on insurance, in all cases where vessels sailed on the Temperance plan. This measure had been attended with the most propitious consequences. There were at this time upwards of one thousand two hundred ships, sailing from the various ports of this union, without any Alcohol on board; and just in proportion as the premiums of the different insurance offices had been diminished from this cause, in the same proportion had dividends increased on insurance stock."

The following resolution was offered by the Hon. JOSEPH C. NOYES, of Maine:

*Resolved*, That the reformation of the grossly intemperate was for too long a period looked upon as hopeless. The signal success which has attended the efforts of the friends of the cause of temperance, in this particular, wherever they have been fully and faithfully exerted, affords the strongest argument for a renewed perseverance in so desirable an object.

The resolution was seconded by the Hon. Mr. MORRIS, of Ohio, when it passed unanimously.

The Hon. Mr. RANDOLPH, of New Jersey, offered the following resolution:

*Resolved*, That both Houses of Congress are entitled to the thanks of this society, and of the whole country, for their prompt adoption of a joint standing rule, excluding ardent spirits from the restoratucrs of the "Capitol and the publick grounds adjacent thereto."

*Speech of Mr. Randolph.*

Mr. RANDOLPH said that he gladly took this opportunity to express his approbation of the measures to which the resolution alluded, although he had been deprived, by absence at the time, of the pleasure of voting in its behalf. A resolution of the kind had been loudly called for. Fame with her thousand tongues, had spread abroad some dark tales respecting legislative measures which had been carried in that hall under influences drawn from the inebriating bowl. Though he did not himself believe in the truth of any such report, yet its influence was known and felt, and the disgraceful statement itself had been wafted far beyond the deep blue waters of the Atlantick, and circulated in foreign countries, to the dishonour of the American name. It was fit and becoming in the legislators of the 25th Congress to seize the first opportunity of wiping off this stain.

The resolution was important in another point of view. The nation looked up to the seat of government not for political merely, but also for moral action. The tone of morals in the two Houses of Congress was felt to the remotest extremities of this vast republick. That Capitol stood as a beacon erected in the centre of this nation. If the example here set was in favour of virtue, the influence would go forth in cheering beams to our country's farthest bourn, to enlighten and to bless; but if otherwise, it would but resemble those false lights held out to deceive the storm-beaten mariner, and would lure all who trusted to it to their ruin. The spirit of our free institutions, the voice of publick sentiment, called loudly on the representatives of the people; nay, the general gloom which now brooded over that hall, the melancholy badges which were seen on every side, called in emphatic tones, demanding that a sound and healthful moral influence be sent forth from this central spot over all the length and breadth of the land.

The resolution was seconded by Dr. HARVEY LINDLY, of Washington, and unanimously adopted.

The Hon. Mr. BRIGGS, of Massachusetts, offered the following resolution:

*Resolved*, That whilst we rejoice at the signal victories which, under Providence, have been achieved by the friends of temperence in our own country, we hail with satisfaction its introduction and triumphs in other lands, and would cheer on our brethren who are there pressing on in the same benevolent cause.

Mr. BRIGGS said it would be interesting, if the time and the occasion would admit, to trace the history and progress of the temperance cause, from its feeble and humble beginning to its present state of vigorous prosperity. It would be gratifying and profitable to review the labours of its few, early, isolated, but resolute and determined friends, who stood up alone, and proclaimed a war of extermination against a mammoth vice which was stalking through the land. But he said it was not prop-

er, at this time, that he should indulge in the gratification which such a course would afford.

Mr. B. said, I cannot consent one moment longer to postpone the pleasure which you, Mr. President, and the audience, anticipate, (and I am sure you will not be disappointed,) in listening to the distinguished stranger who sits before me; the eloquent advocate of our cause, who comes to us from the home of our forefathers.

The Hon. Mr. Buckinnham* rose to second the resolution, and proceeded to address the meeting nearly as follows:

*Speech of the Hon. Mr. Buckingham.*

Mr. President: Though I have reason to congratulate myself on being indulged with the privilege of seconding the resolution now before you, I cannot but deeply regret that, at a moment when I could wish both my physical and mental energies to be at their very topmost bent, a painful visitation, which afflicts me with a hoarse voice, and lungs oppressed, gives me cause to wish that some other opportunity could have been selected for the address which I am now called upon to deliver; more especially, from the nature of those expectations which may have been raised by the kind remarks of gentlemen preceeding me, but which, I have too much reason to fear, will have been raised in vain.

Since, however, we are all occasionally the victims of similar affliction, I need not hesitate to throw myself on the indulgence of this audience, who, I feel assured, will make all becoming allowance for the peculiarity of my position, and I hope that, as we proceed, I may be enabled to rise above this untoward obstacle, and make myself distinctly heard and understood.

It is a subject of deep congratulation that I find myself honored to stand in this place on this occasion; although; at the same time, it impresses me with a deep conviction of the responsibility of the task I have undertaken. The time is most solemn. We are all aware, from the allusion of the honorable President of the Society in his opening address, that, throughout Great Britain as well as the United States, simultaneous meetings are this evening held, with a view to the promotion of the good cause which has assembled us here, and united prayers are rising to Heaven that it may be prospered and furthured by the Divine blesssng. The time, I confess, affects me deeply. I feel that, while standing before you at this moment, a thousand kindred voices are addressing attending auditories, and pleading the same cause now committed to my hands. And if the time invests the present occasion with unusual solemnity, the place is not less impressive. It is the first time that the voice of the "stranger-guest" now before you has been heard in this your magnificent hall, the seat of legislation for a great and free country; while it derives still additional importance from what has been admitted by those who preceeded me, that the influence of what is done here must and will reach to the utmost verge of this vast continent. Sir, I hope that it will not stop there; but will pass over the dark blue waters of the sea, and like them progressively go forward, wave after wave, until it shall encircle this fair globe, not by the power of victorious arms, but by the higher and nobler energy of heaven-inspired benevolence in the cause of man. Though America has reason to be proud of many things, she has, I think, greater reason than all to be proud of having been the first to call the attention of Europe, as well as her own citizens, to that fearful scourge of intemperance, which had so long swept over the world in a fiery flood, polluting and destroying it, and the first to arouse the intellectual and moral power of the community to devise and prosecute an effectual remedy.

Allusion has been kindly made to my situation in another country, which made me acquainted with the extent and fearful results of this evil there, and which occasioned me to have some share in the advocacy of the temperance reform.—It is proper that I should leave untouched the question of the amount, either of the evil which prevailed or the good which has been done in America, in reference to this subject. All this I willingly confide to her own able and zealous citizens, who are abundantly capable of looking to the interests of morality and virtue in their own land, and I shall therefore confine myself to a brief history of what has been done in Great Britain.—It is well, in cases of this sort, to lay down some chart or plan beforehand.—I shall therefore first show the causes of the movement which has taken place in England, and the highly beneficial consequences which have been its results. It is probable that similar effects, and even more powerful ones, have been produced here; since the influence of publick opinion is generally supposed to be greater under republican forms of government than under monarchial institutions.

It is about seven years ago that I was selected, by a portion of my fellow citizens in one of the large manufacturing towns of England, to represent them in the British House of Commons. It was well known to my constituents, that I was then recently arrived from extensive travels in the east. While pursuing that journey, I could not but be deeply impressed with the contrast exhibited by the sobriety prevailing throughout the oriental countries, and the habits of intoxecation which so generally characterized the western nations of Europe. You shall judge whether I was not justified in this feeling. I prosecuted my travels through Egypt, and along the banks of the Nile; thence into Palestine, by Joppa, and Jerusalum; onward thro' Syria, by Damascus; across into Mesopotamia, by Ur, Ninevah, and Babylon; onward still to Persia, by Ispahan and Shiraz; and thence to Hindostan. These extensive travels occupied nearly three years of time, during which I must have travelled not less than thirty thousand miles, and held personal communication to a greater or less extent, with nearly three millions of people. But throughout that vast space of country, during that great length of time, and amid all those multitudes of people, I do not think I saw half a dozen of intoxicated persons among the native inhabitants.—But on my return to that country which, amidst all I had seen, I always loved the most, and whose memory was doubly endeared to my heart by so long an exile, that heart was effected in a manner which no language can describe, by meeting, within the first hour I set my foot upon her shores, a greater number of drunken persons than I had seen in my three years' journey of thirty thousand miles, and my intercourse with three millions of men. Among the wretched objects which met my view among the drunkards of my own native land, were not only men, but women and children. I ask you if it could have been possible for one whose experience had brought those two pic-

*To the politeness of the editors of the New York Observer the Society are indebted for the speech of Mr. Buckingham, which was reported for that paper.

tures in vivid contrast beneath his own eyes, if he were a man, and not unworthy of the name, to feel totally indifferent to what he beheld, and to be willing to do nothing to remedy such a state of things? I thank Heaven that it inspired me with a determination to pursue, forthwith, an examination into the state of the whole empire of Great Britain, with special reference to the temperate or intemperate habits of its population. I wished to do this, in the hope of undeceiving myself, if, indeed, I had been deceived. I tried to flatter myself with the belief that the intemperance I had witnessed was local in its character, that it might be peculiar to a seaport and to habits which grow out of maritime intercourse; but on penetrating the interiour of the country, I found the same dreadful habits prevailing as extensively among the manufacturing population as among the inhabitants of seaports, and exerting as fatal an influence in agricultural districts, the most remote from the metropolis, as in the metropolis itself. Although I still continued to hope that I might strike upon some path where these disgraceful scenes would not meet me with so much frequency, I sought for it in vain. In no direction could I find any diminution of the evil. It was as prevalent in the interiour of the community as on its borders, in the East as in the West. It was not a mere local taint upon the national escutcheon, but the entire shield was all blotted over with the foul and cankerous spot.

By subsequent journeys, during four or five years, not only in England but in Scotland and Ireland, I was more and more convinced of the necessity of doing something to arrest this great national calamity; and I therefore said, when invited to become a member of the House of Commons, that I could consent to receive that appointment on one stipulation only; and that was, that on the first fitting occasion I should draw the attention of Parliament to this important subject. I was instantly met by the declaration, that the avowal of such a determination must prove fatal to all hope of my being returned as a member. All that numerous class in the community who had already amassed or who were in the rapid process of amassing fortunes from the manufacture and sale of intoxicating liqours, as well as the still more numerous classes of those who were in the habit of indulging their appetite for such a beverage, would feel the avowal as a personal reproach and reflection upon themselves, and would as of course be banded together against me; and these seemed to constitute so large a proportion of the community, that it would be not chivalrous, but Quixotic, to attempt to obtain their votes at an election; more especially, as in England the return of the period for a parliamentary contest constitutes the great bacchanalia of the nation; more intoxicating drink being consumed during that season than in three or four times as great a space of time during any other period; and, in fact, that very practice constitutes the great instrument by which the reason of the people is deceived, and party spirit excited to its highest pitch. To this I replied, I have set my heart on this object. If you invite me to stand as your candidate, I certainly have a right to stipulate upon what terms I will consent to do so. I do not ask your suffrages. It is you who ask my compliance; and I now say to you, that if I ever become a member of the legislative body, I must carry into it, in full force, my detestation of this vice, and shall certainly do what in me lies to diminish, if I cannot eradicate it.

This answer appalled them by its firmness; for there is something about a determined and vigourous course, when believed to be founded on a regard to principle, which never fails to cammand respect. In consequence of this reply, conferences were held by the clergy, the medical body, the magistracy, and the more moral and intellectual portion of community; and although they found themselves but few in numbers, in proportion to the multitude, they hoped that their station, their personal influence, and above all the blessings of Heaven, would prove effectual in enabling them to combat successfully against the force of mere numbers. They were right; for although every effort was put forth, and every artifice employed, to render my return to Parliament impossible, the success of my friends was triumphant and overwhelming, to a degree beyond their utmost hope. I was accordingly returned as duly elected, and in consequence embraced the earliest opportunity to draw the attention of that body to the subject of the prevalence of drinking habits throughout the kingdom.

I have deemed this brief account necessary, inasmuch as I appear before you to-night more in the character of a witness than an advocate; you have consequently a right to ask whence I come, what opportunities I have had for observation, how I have used these opportunities, and on what data my testimony is founded; for although you might be disposed to accord to me the ordinary courtesy of considering me to be a man of integrity until some presumption to the contrary appeared, yet in so great a cause, pregnant with consequences so extensive and important, you have a right to know whether the data on which my testimony rests are sound and authentick or not.

I was aware, that if among my constituents the number in my favour of a temperance investigation was so few, in the Legislature it would be still fewer. And in making this remark, I intend no reproach upon legislative bodies in general; nor would be understood to imply that their members are less moral than the rest of the community; but, as you well know, there are so many subjects of pressing publick interest which constantly demand their attention, that little disposition is felt to turn aside from these pressing demands, to attend to measures and plans which are usually confided to the moral agency of private individuals alone. I soon found that it would be in vain to bring the subject forward in the shape of a naked proposition, demanding immediate legislative interference, as such a proposition would not be received. I therefore pursued a different plan. In a free government, Legislatures can be best influenced through their constituency. In England, especially, it is well known that the action of the House of Commons depends upon and reflects the publick will. To move Parliament, therefore, the first step is to move the publick will. With this in view, I gave notice in the House of Commons, that on a certain day, some months ahead, I would ask the attention of the House to a motion for inquiry, whether drunkenness prevailed to any great extent in the United Kingdom; and whether it was productive of any evils of magnitude; with a view, if such should be proved to be the case, that a suitable remedy might be provided. A step like this was both safe and modest: the notice affirmed nothing, it committed no one. My next agency was, to write to the great body of the clergy and ministers of religion throughout the kingdom of Great Britian and Ireland, Catholick and Protestant, Episcopal and Dissent

ing; for the question was not one of sect or party, any more than it is a question of particular nations. It is as universal in its interests as any question can be.

Besides the clergy, we addressed in like manner the great body of the magistracy, of the medical profession, and, in a word, all who were known to take a lead in society on great moral questions. We requested them to prosecute inquiries in their own appropriate spheres and neighbourhoods, with a view to imbodying the moral sense of the community on the subject of intemperance, in petitions, to be presented to Parliament, in favour of granting the inquiry proposed. This preparatory measure was productive of the best effect. There were, in every part of the community, some individuals, although their number was often small, who approved of the general object, and entered into it with zeal. The effect was, to combine the efforts of all such persons, and draw them to a point. Petitions were accordingly drawn up, and although the signers to some of them were but few in number, this was made up by intellect and weight of character. The petitions were so arranged in time as not to be presented all at once, because then the effect of each one would be lost in the general mass; nor were they all sent to one member; on the contrary, they were directed to almost all the members of Parliament, on different days in succession, so that for the space of four months the House was beseiged by the presentation of one or two of them daily; for in England there is a particular hour on each day, from four to five o'clock, assigned for the presentation of petitions. Whenever that hour arrived, one or two different members would present petitions in favour of the inquiry respecting drunkenness; and thus they continued to come in, like that constant drop, which, as the proverb says, will wear the stone.—When the first petition was presented, it produced a general smile, and it was remarked that some visionary or insane person had been endeavouring to stir up his neighbours to engage in this foolish and impracticable scheme.—When new petitions continued to pour in however, they excited some surprise; though gentlemen said it was a seven days' wonder, and would soon have an end. But when week after week and month after month elapsed, and still there was no end to these petitions, an impression began to be produced, that put within my reach, powers of operation which, but for this, I never could have possessed. At first, when I would present myself to members of the House, and entreat for a few minutes' interview on the subject of the proposed inquiry, the request was generally evaded. Gentlemen assured me they would be very happy to listen, but just then their publick avocations were so pressing; or it happened unfortunately that they were just going to dine; or when they had previously appeared to to be at leisure, and I thought to seize a favourable moment to further my design, they would happen suddenly to recollect an important engagement, to which they must pay instant attention; but when they found petitions coming in from their own districts, signed by influential and powerful individuals—whom they personally knew, among the clergy, among the magistracy, and the medical profession, they began to find that the matter was not to be trifled with, and they said to themselves, "these men certainly are not mad, though the mover of the proposition may be. If he is insane, he has at any rate managed to infect others of undoubted respectability with the same disease; and this new madness has extended itself so far, and has seized upon men so various, that there must be some method in it." Besides, the period of their re-election was drawing on, and some gentlemen began to bethink themselves that peradventure when they should be on the hustings, some crabbed constituent from among the crowd might take it into his head to ask, "pray, sir, what did you do with those petitions we sent you for an inquiry into the intemperance of the people?" They were therefore obliged to keep upon their guard, that they might be able to show a balanced account with their constituents on the day of reckoning; until, partly by the influence of the names of the signers of these petitions, and partly through the remonstrances of conscience, they were induced to do what otherwise they never would have done, and that was, to come to me, and consult with me upon the subject. The tables were now turned, and the very individuals who could not spare me five minutes of their valuable time, were brought to be themselves the applicants, and would say to me that they would be very happy if I could spare them five minutes conversation respecting these petitions, as they wished to understand the subject to which they related before they presented or spoke on them. Of course I readily complied, and thus enjoyed the opportunity of delivering a voluntary lecture on intemperance, to men to whom otherwise I could never have approached on that topick.

I will not trouble you with the detail of the facts which became known to me previous to the appointment of a committee. They were sufficient to enable me to state, on authentick, though not official data, the fearful amount of loss of life, deterioration of morals, and destruction of property, which intemperance occasioned in our nation. And, after a long debate on the subject, the resolution was agreed to, and the committee of inquiry proposed by it appointed.

A usage prevails in Parliament, in the appointment of select committees, according to which the individual who brings forward the measure, and moves for the committee, selects one member of it, and the government another, until the number is completed. Now, although the government had at first been decidedly opposed to the whole movement, lest its effects should be to diminish the revenue, and thereby increase the difficulties of the Chancellor of the Exchequer, at all times great, in providing for the publick expenditure, yet the appointment of this committee, I must do the government the justice to say, was conducted with the strictest impartiality; and as this was neither a party nor a sectarian question, it did so happen that we had on our committee an equal number of Tories, Whigs, and Radicals. What is ment by these party names, you, I presume, understand sufficiently. You are aware that the Tories are for staying where they are, the Whigs for advancing in reform at a moderate pace, while the radicals are for pushing on at a gallop. This difference of opinion is not peculiar to England, but has its origin in the nature of things and in the structure of the human mind. Then we had an oportunity of getting Catholicks as well as Protestants, Dissenters as well as Episcopalians, appointed on the same committee; and having thus combined all religious as well as political parties, those opposed to the inquiry, as well as those approving it, in one miscellaneous body, we had the elements of as fair a jury as could possibly have been selected, to sift evidence and arrive at an unbiased result. The gentlemen composing this

committee did me the honour of electing me as their chairman, a circumstance which made it imperative on me to be present at every meeting of the committee, so that not a question was put, nor an answer given, nor a discussion had, which I did not hear and fully understand. We had witnesses from England, from Ireland, from Scotland, and Wales; and as we were aware that there were graduations in the scale of intemperate habits in different parts of the kingdom, we resolved to examine a witness from every province and every locality, as far as practicable. As the committee was clothed with power to send for persons and papers, there was no difficulty in effecting an arrangement of this kind. We summoned, in the first place, the leading medical men of the kingdom. And why? Because the first and most visible effects of intemperance are to be seen in its influence in destroying the health of its votaries; and, consequently, medical men were the proper witnesses as to how much disease was actually created by the use of intoxicating drinks, and to what extent that practice prevented or retarded the cure of diseases which had been produced by other causes.—We next called upon the magistrates and other persons connected with the administration of justice, because they, coming from all quarters of the kingdom, were in circumstances to testify how large a share intemperance had in the production of crime, and how many it had consigned to the prisons of the country. Not content, however, with this, we called before us master-manufacturers, merchants, and ship-owners, that we might ascertain what effect intemperance exerted on the industry of the nation, what ships were lost in consequence of it, what factories were burnt or pulled down, what per cent. of property was wasted, and what amount of time lost, by keeping workmen from their labour. And that we might not confine our investigations to the upper classes, and give the inquiry too much of an aristocratick character, we summoned also some of the working mechanicks themselves. I recollect we had one hard-featured, iron-handed man from Birmingham, who had himself once been a drunkard, but having reformed, and become a sober man, he was able to tell us all about the matter. We had also a coal-heaver from the Thames, one of the most labourious of all the occupations in the kingdom, a class, too, which is believed to consume more intoxicating drink than any others of the like numbers. Then we had officers of the navy before us, gallant admirals, whose names are recorded on the brighest pages of the British annals, who testified as to the influence of intoxication among our seamen. We called up also officers of the army, who could state its effects upon the health of our troops in foreign climates as well as at home. In short, if ever an inquiry was set on foot which was calculated, in the manner of conducting it, to effect an impartial investigation, I think this was such a one, and I may truly say that I never saw a greater degree of fairness and candour in conducting any inquiry whatever.

I have thus laid before you the machinery we employed, in order that I might fully open to your view the sources whence we drew our information.—I will now proceed to submit to you the RESULTS.

In the first place, the medical men presented to us a written document, signed by the most eminent members of the faculty, to the number of several hundreds, which declared that intoxicating drinks are never necessary to men in health, but, on the contrary, are always hurtful; that they are in fact poisonous, like opium, and arsenic, and nux vomica, and prussick acid; substances which God has given, to be used in small quantities for medical purposes, and which, if so used, may be productive of wholesome results, but which it would be preposterous to think of using daily as a beverage. And here I cannot but bear my testimony to the philanthrophy and high sense of honour manifested on this occasion by gentlemen of the medical profession. They gave a bright demonstration of how much more their minds were influenced by truth and the feelings of humanity, than by mere personal interest; for of all producers of disease, from the cure of which their fortunes are derived, intemperance is the greatest; yet, like honest and honourable men, they came forward, with one heart and voice, entreating the Legislature to lay the axe to the root of the tree which brought them all their gains; and while this fact stands as a monument to their honour, it gives at the same time the utmost possible importance and value to their statements as testimony. They stated to us that they could not venture to fix the precise proportion of the entire mass of disease occasioned by intemperance, in one form or another. They could not exactly say whether it was seven-eighths or nine-tenths, or nine and a half tenths, or nine and three-fourth tenths; but they all agreed that the proportion was immensely great; and it is worthy of remark, that these gentlemen made no distinction, in their official statements, between spirits, wine, beer, and other intoxicating drinks, saving that some of these substances are more potent than others. They seemed to be of opinion that if beer was only one-fourth or one-fifth as strong as brandy, yet if a man drank four or five times as much beer as another did brandy, it would be productive of the same effect, though its operation might be somewhat slower.

In the list of diseases begotten by intemperance, they included a great variety, from those which produced the slightest derangement of the human system, up to insanity itself, and that in its most frightful form of delirium tremens, whose wretched victims seem in this world to have anticipated the torments of the damned; who imagine themselves to be surrounded by demons and imps, waiting to tear them away into eternity. While visions like these possess the mind, the body is covered with perspiration, not in thick drops, but in streams, as if the individuals were actually possessed; and when they are roused from this frightful waking dream, they sink into a lethargy almost like death itself. To these they added a vast and appalling list of the most shocking accidents, in which the wretched drunkards had dislocated their limbs by falls, and had incurred sufferings which one could hardly believe. I will here mention one fact, from which others may be judged of. The number of coroner's inquests held in Sheffield alone, a town whose population is about 100,000, and is not larger than Baltimore, over the dead bodies of men who had perished from this cause, amounted to thirteen in eleven days, or more than a man per day. This number perished from violent deaths, but they were far from being all who were destroyed by intemperance; many wretched drunkards died in their beds, and over them the coroner held no inquiry. If we add all these to the number, it will be a safe inference to say that as many as two men per day, out of every hundred thousand in England, die from the effects of intemperance, in one shape or another.—Permit me here to add, that since my

arrival in this city I have heard, on evidence believed to be authentick, as the result of the recent investigation in the State of New York, that nearly one-third of the whole adult male population die chiefly from the effects of intemperate habits; a fact that of itself is sufficient to arouse the publick attention to the whole country.

I will next state the result of the examination of the magistrates, and persons connected with the administration of justice. The amount of crime in England is fearfully great; but if we could prevail on her population to abjure intemperance, there is reason to believe that crime would become as rare as it is now frequent. When men preserve their reason unimpaired, tho' they continue to be depraved, they do not permit themselves to commit crimes against the law; because they calculate the consequences, and are restrained by fear. The Divine authour of our being has endowed us, in due and just proportions, with passions to stimulate and reason to direct our actions; and we reproach our Maker and defy the arrangements of his providence, when, by the use of intoxicating drinks, we beat down reason from her seat, and set up and inflame our passions, thereby destroying the balance of our nature, as it came from the hand of the Almighty and the All-wise. The experience of all nations has proved that it is quite difficult enough to keep down the human passions in due subjugation to reason, without increasing the difficulty by the use of intoxication. How great, then, is the crime of increasing this difficulty until passion defies control, and rushes into the commission of every enormity! The course of the criminal commences often by stealing small sums of money, wherewith to purchase drink. Then the power of conscience is deadened, by deeper and deeper draughts; at length, reputation is gone, property is gone, friends and home are gone, and the highway is resorted to, till the wretched victim ends his career by robberry and murder. It was a conviction that the amonnt of crime had been largely augmented by the influence or intemperance, which led all the friends of humanity to entertain with such ready favour any public movement which looked toward the diminution of that crying evil.

In the next place comes what may be called the politico-economical effect of this great vice, in drying up the roots of the national industry, and thus throwing a mighty impediment in the way of the increase of the national wealth. And here let none suppose that I regard the acquisition of wealth as the highest object to be aimed at or desired. I am very far from thinking so; but a certain amount of wealth is indispensable to civilization. Without its magic power, a nation can have no great publick roads, no canals, no newspapers, no publick schools and seminaries of learning, no churches for divine worship. A nation which is poor must, from the very constitution of human things, remain, in the march of civilization and improvement, far beyond one that is rich. That nation will attain the highest point of moral, intellectual, and physical improvement, which has the largest amount of wealth directed into the most proper channels, end placed under the control of intelligence and virtue.

The result of the investigation in England proved that not less than fifty millions sterling were wasted in that country in the purchase of intoxicating drinks. This loss is not all suffered by the rich, nor by the poor, nor by the middle classes, but it is abstracted from all. In Ireland, however, at this day the most miserable country under the sun, owing, partly perhaps to misgovernment by her rulers, but certainly not less to mis-self-government of her own, it is ascertained that out of seven millions of inhabitants, two millions three hundred thousand are paupers, being one-third of the whole; and when I say paupers, I do not mean persons in poverty merely, but those in the last degree of destitution, wretchedness, and rags. Yet, in this most miserable country, six millions of pounds sterling are spent every year in the purchase of whiskey, or in the conversion of nutritious food to poisonous drink. If that sum of money were spent in the purchase of grain, of clothes, and the means of education, who can conceive or describe the change that would instantly be produced in the moral as well as physical state of that people? But all this amount of good is prevented and destroyed by that fiery flood, whose consuming flames rise like the fires of Moloch, calling down the vengeance of indignant Heaven upon that unhappy land. Now, as the drink for which these fifty millions are expended is never necessary, the money wasted upon it must be set down as a national loss; while the positive injury, of which it is the immediate cause, doubles that loss to the nation. Fifty millions is the largest annual amount of revenue which England, in the highest days of her prosperity, has ever been able to realize.

To be continued.

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## I'VE THROWN THE BOWL ASIDE.

I've thrown the bowl aside,
For me no more shall flow
Its ruddy stream or sparkling tide,
How bright so e'er it glow;
I've seen extended wide
Its devastating sway;
Seen reason yield its power to guide,—
I've cast the bowl away!

O ne'er tempt me again
To drink the cup of sin;
For ruin dire, disease and pain,
Taint all that foams within;
Neglected duties rise
In fearful sad array,
Up to its brim—I will be wise,—
I've cast the bowl away.

I've seen the pride of all—
The wise, the good, the great—
Like summer leaves all timeless fall
And veil their high estate;
I've seen fair woman give
Her every charm away—
Embrace the demon vice, and live!
I've cast the bowl away!

My days of revelry
O gladly I give up;
They're but the mark of misery
Which still lurks in the cup,
While indolence and want
And poverty display
Themselves in every drunkard's haunt—
I've cast the bowl away!

A drunkard's gloomy grave
Shall ne'er be made for me:
Or rather let the rushing wave
Engulph me in the sea!
And may it be my lot
To die 'neath reason's ray!
Remembered by my friends or not
I've cast the bowl away!

My path henceforth is plain,
In honesty to live—
To shun Intemperance and its train,
By industry to thrive;
No duty to forget,
And live to bless the day
When I was led without regret,
To cast the bowl away.

INDIANA STATE LIBRARY


# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short
To spend that shortness basely, were too long,
Though Life did ride upon a dial's point,
Still ending at the arrival of an hour."

**VOL. 2.** **INDIANAPOLIS, September, 1838.** **NO. 7.**


## DONATIONS TO THE NEW-YORK STATE TEMPERANCE SOCIETY.

| Year | Donor's Names. | Amount. | Residence. |
|---|---|---|---|
| 1833 | Allen, Moses, | $200 00 | New-York. |
| 1835 | Allen, A.B. | 20 00 | Vermont. |
| 1833 | Andrews, Henry, | 50 00 | New-York. |
| 1835 | Astor, John J. | 1,000 00 | do |
| 1833 | Baldwin, M. | 25 00 | do |
| 1835 | Barker, P. A. | 250 00 | Erie County. |
| 1832 | Bard, Mr. | 10 00 | Pennsylvania. |
| 1834 | Barclay, Keeler & Co. | 100 00 | New-York. |
| 1833 | Beers, J. D. | 7 00 | do |
| 1833 | Blake, Anson, | 20 00 | do |
| 1835 | do | 1,000 00 | do |
| 1835 | Bois, J. | 5 00 | Washington County. |
| 1835 | Boorman & Johnson, | 1,000 00 | New York. |
| 1834 | Boorman, Mr. | 50 00 | do |
| 1833 | Brewster, L. | 50 00 | do |
| 1834 | Brewster, Joseph, | 100 00 | do |
| 1832 | Brewster, J. & L. | 50 00 | do |
| 1833 | Brill & Co. | 5 00 | do |
| 1833 | Bronk, Robert, | 5 00 | Albany County. |
| 1834 | Bronson, G.C. | 20 00 | do |
| 1834 | Brown, A. E. | 10 00 | do |
| 1837 | Brown, N, | 5 00 | Montgomery County. |
| 1832 | Bronson, Isaac, | 25 00 | New-York. |
| 1835 | Brown, S. A. | 5 67 | Chautauque County. |
| 1833 | Brown, James, | 20 00 | New-York. |
| 1834 | do | 250 00 | do |
| 1833 | Brown, Silas, | 25 00 | do |
| 1833 | Brown Brothers & Co. | 50 00 | do |
| 1835 | do do | 750 00 | do |
| 1833 | Buck, G. | 30 00 | do |
| 1835 | Buel, D. Jr. | 5 00 | Rensselear County. |
| 1833 | Burns, H. & Co. | 20 00 | New-York. |
| 1833 | Burlington Co. Temp. Society, | 25 00 | New-Jersey. |
| 1833 | Butler, Ch. | 37 50 | New-York. |
| 1835 | do | 300 00 | do |
| 1834 | Butler, B. F. | 50 00 | Albany. |
| 1835 | Cady, Daniel, | 10 00 | Montgomery County. |
| 1837 | Campbell, Archibald, | 10 00 | Albany. |
| 1834 | Cary, W. F. | 25 00 | New-York. |
| 1833 | Cary, Henry, | 20 00 | do |
| 1834 | do | 50 00 | do |
| 1832 | Chain, Gold, | 10 00 | Albany. |
| 1835 | Champion, A. | 1,350 00 | Monroe County. |
| 1832 | Church, 1st Presbyterian, | 92 25 | Albany. |
| 1832 | do do | 100 00 | do |
| 1835 | Clark, J. W. | 250 00 | Erie County. |
| 1837 | Clark, Eben, | 50 00 | Westchester County. |
| 1835 | Coates, C. | 5 00 | New-York. |
| 1833 | Coit, Levi, | 5 00 | do |
| 1834 | Cook, L. | 10 00 | do |
| 1834 | Conant, F. J. | 10 00 | do |
| 1832 | Condit, J. D. | 10 00 | Suffolk County. |
| 1835 | Corliss, Dr. H. | 10 00 | Washington County. |
| 1833 | Corning, Edward, | 10 00 | New-York. |
| 1833 | Corning, Erastus, | 233 68 | Albany. |
| 1835 | do do | 1,000 00 | do |
| 1833 | Corning, J. & C. | 5 00 | New-York. |
| 1833 | Couch, M. | 10 00 | do |
| 1832 | Cowdry, S. | 25 00 | do |
| 1832 | Crane, C. | 8 00 | Putnam County. |
| 1834 | Crane, J. | 7 50 | Sharon. |
| 1834 | Crosby, Wm. B. | 250 00 | New-York. |
| 1833 | Devenport, D. | 10 00 | do |
| 1835 | Day, Orin, | 100 00 | Greene County. |
| 1832 | Day, J. D. D. | 10 00 | Connecticut. |
| 1833 | Deforest; Wm. H. | 50 00 | New-York |
| 1833 | *Delavan, E. C. | 150 00 | Albany. |
| 1834 | do do | 598 89 | do |
| 1835 | do do | 401 11 | do |
| 1836 | do do | 5,000 00 | do |
| 1837 | do do | 5,000 00 | do |
| 1838 | do do | 5,000 00 | do |
| 1833 | De Witt, R. V. | 150 00 | do |
| 1833 | Dewey, Thomas, | 20 00 | New-York. |
| 1834 | Dunlap, John, | 5 00 | Scotland. |
| 1833 | Dwight, H. | 500 00 | Ontario County. |
| 1834 | do | 1,000 00 | do do |
| 1835 | Edmunds, James, Jr. | 9 00 | New-York |
| 1833 | Edwards, O. E. | 20 00 | do |
| 1834 | Evans, D. E. | 1,000 00 | Genesee County. |
| 1833 | Forsyth, Russel, | 120 00 | Albany. |
| 1834 | Fowler, Mr. | 10 00 | do |
| | **Carried forward** | | |

| Year | Donor's Names. | Amount. | Residence. |
|---|---|---|---|
| | Brought forward | $ | |
| 1834 | Frelinghuysen, Hon. T. | 5 00 | New-Jersey. |
| 1834 | Friend, A. | 50 00 | New-York. |
| 1833 | Gardiner, B. | 10 00 | do |
| 1832 | Gardner, H. | 10 00 | Saratoga County |
| 1833 | Gibson, Isaac, | 20 00 | New-York |
| 1833 | Goodhue & Co. | 50 00 | do |
| 1834 | do | 250 00 | do |
| 1833 | Gould, James, | 10 00 | Albany |
| 1833 | Gracie, A. | 50 00 | New-York |
| 1833 | Grennell, Moses, | 25 00 | do |
| 1833 | Griffin, George, | 5 00 | do |
| 1833 | Griswold, George, | 50 00 | do |
| 1833 | Griswold, M. | 10 00 | do |
| 1833 | Haggerty, J. | 20 00 | do |
| 1834 | do | 500 00 | do |
| 1833 | Halstead, W. | 50 00 | do |
| 1833 | Halstead, C. O. | 25 00 | do |
| 1833 | Hasley, J. C. & Co. | 50 00 | do |
| 1834 | Hamilton, James | 5 00 | Albany |
| 1835 | Harris, Ira | 20 00 | do |
| 1834 | Hawley, G. | 10 00 | do |
| 1836 | Heacock, R. B. | 100 00 | Erie County |
| 1833 | Hendricks, Harmon | 7 00 | New-York |
| 1832 | Hills, Erastus | 5 00 | Albany |
| 1833 | Holmes, Silas | 50 00 | New-York |
| 1835 | Holmes, H. | 10 00 | Washington County |
| 1836 | Holmes, S. | 10 00 | Oneida County |
| 1834 | Hoosick, Dr. D. | 50 00 | New-York |
| 1833 | Hopkins, S. M. | 30 00 | Ontario County |
| 1833 | Howe, C. W. & Co. | 25 00 | New York |
| 1833 | Hone, Isaac | 50 00 | do |
| 1832 | Hoyt, Mr. | 5 00 | Albany |
| 1835 | Hoyt, Charles | 1,000 00 | New York |
| 1832 | Humphrey, Friend | 20 00 | Albany |
| 1833 | Huntington, O. E. | 20 00 | New York |
| 1833 | Hutchinson, R. J. | 10 00 | do |
| 1833 | Hurd, J. N. M. | 5 00 | Albany |
| 1834 | Hyer, C. | 20 00 | New York |
| 1836 | Insurance Companies | 1,400 00 | do |
| 1834 | Jaffray, Robert | 25 00 | do |
| 1836 | James, A. | 100 00 | Albany |
| 1833 | James, Wm. | 50 00 | do |
| 1833 | Jay, P. A | 10 00 | New York |
| 1833 | Jay, Wm | 15 00 | Westchester County |
| 1834 | do | 20 00 | do do |
| 1837 | do | 65 00 | do do |
| 1838 | do | 20 00 | do do |
| 1833 | Johnston, John | 50 00 | New York |
| 1832 | Johnson, Mr. | 5 00 | Chautauque County |
| 1833 | Keese, J. D. | 10 00 | New York |
| 1832 | Kelly, W. & Co. | 10 00 | do |
| 1834 | do do | 25 00 | do |
| 1836 | Ketchum, Mr. | 10 00 | Upper Canada |
| 1833 | King, James | 50 00 | New York |
| 1833 | King, J. G. | 20 00 | do |
| 1834 | do | 100 00 | do |
| 1833 | Kirkland, Mr | 5 00 | Oneida County |
| 1832 | Knox, John I | 10 00 | do |
| 1834 | Lady, A | 20 00 | New York |
| 1837 | Lady, A | 10 00 | Schenectady County |
| 1837 | Law, S A | 10 00 | Delaware County |
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| 1835 | Lawrence, Amos | 125 00 | Massachusetts |
| 1837 | Leavenworth, Hendrick & Co. | 10 00 | Wayne County |
| 1835 | Leavitt, J W | 1,000 00 | New York |
| 1835 | Lee, B F | 250 00 | do |
| 1833 | Lee, U E | 20 00 | do |
| 1832 | Lee, Gideon | 50 00 | do |
| 1836 | Lloyd, I S | 100 00 | Pennsylvania |
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| 1834 | do | 25 00 | do |
| 1833 | Lord, D N | 20 00 | do |
| 1834 | do | 25 00 | do |
| 1833 | Lord, Edwin | 10 00 | do |
| 1833 | Lord, D | 10 00 | do |
| 1833 | McCall, J | 20 00 | do |
| 1835 | McCown, J T | 50 00 | Rensselaer County |
| 1832 | McIntyre, Arch. | 10 00 | Albany |
| 1837 | do do | 375 00 | do |
| 1838 | do do | 125 00 | do |
| 1833 | Maurice, D F | 25 00 | New York |
| 1833 | Marvin, H | 25 00 | do |
| 1834 | Michigan Temperance Society | 10 00 | do |
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v. 2 #7

| Year | Donor's Names. | Amount. | Residence. |
|---|---|---|---|
| | Brought forward - | $ | |
| 1833 | Minturn, R B - - - | 50 00 | New-York. |
| 1834 | do - - - | 50 00 | do |
| 1834 | Morris, Gen. J - - | 10 00 | Otsego County |
| 1835 | Mowry, Wm. - - - | 20 00 | Washington County |
| 1835 | Mowry, Wm. H - - | 10 00 | do do |
| 1832 | Mussey, Dr. H - - | 10 00 | New Hampshire |
| 1832 | Myers, P T H - - | 10 00 | Washington County |
| 1834 | Nelson & Co. - - - | 20 00 | New York |
| 1833 | Nevins and Townsend, - - | 25 00 | do |
| 1834 | do do - - | 50 00 | do |
| 1833 | Norton, John T - - | 150 00 | Albany |
| 1834 | do do - - - | 465 80 | do |
| 1832 | Nott, Rev. E D D - - | 20 00 | Schenectady |
| 1833 | do do - - | 25 00 | do |
| 1832 | Olcott, T W - - | 30 00 | Albany |
| 1834 | Olmsted, R - - - | 25 00 | New York |
| 1835 | Orange County Temp. Society - | 21 00 | do |
| 1833 | Packard & Van Benthuysen, - | 75 00 | Albany |
| 1836 | do do - | 250 00 | do |
| 1833 | Packer, Prentice & Co. - - | 104 19 | do |
| 1834 | Palmer, C - - - | 25 00 | New York |
| 1835 | Palmer, A - - - | 250 00 | Erie County |
| 1832 | Parish, D - - - | 25 00 | New York |
| 1833 | do - - - | 25 00 | do |
| 1835 | Parker, Judge - - - | 5 00 | N. B. |
| 1835 | Peck, E - - - | 44 00 | Monroe County |
| 1832 | Penniman, S J - - | 25 00 | Albany |
| 1833 | do - - - | 50 00 | do |
| 1835 | do - - - | 134 00 | do |
| 1833 | Perry, Erastus - - | 5 00 | do |
| 1833 | Pettit, J - - - | 5 00 | New York |
| 1836 | Phelps, O - - - | 50 00 | Upper Canada |
| 1833 | Phelps, T - - - | 50 00 | New York |
| 1832 | Phelps, A G - - | 100 00 | do |
| 1834 | do - - - | 250 00 | do |
| 1835 | Pratt, Hon. H - - | 125 00 | Erie County |
| 1833 | Porter, A - - - | 5 00 | New York |
| 1834 | Potter, Rev. A - - | 5 00 | Schenectady |
| 1835 | Potter, Rev. H - - | 5 00 | Albany |
| 1833 | Prime, E - - - | 20 00 | New York |
| 1832 | Prime, N - - - | 50 00 | do |
| 1834 | Randall, F J - - - | 15 00 | do |
| 1833 | Rankin, Henry - - | 5 00 | do |
| 1833 | Rathbun, Joel - - | 150 00 | Albany |
| 1834 | Rector, Henry - - - | 5 00 | do |
| 1833 | Remsen, Peter - - | 100 00 | New York |
| 1834 | do - - - | 1,000 00 | do |
| 1833 | Reed, Wm - - - | 100 00 | Massachusetts |
| 1833 | Rhodes, Weed & Co. - - | 10 00 | New York |
| 1834 | do do - - | 20 00 | do |
| 1833 | Rose, A - - - | 5 00 | do |
| 1833 | Sampson, J - - - | 20 00 | do |
| 1833 | Savage, John - - | 10 00 | do |
| 1834 | Schenectady County - - | 33 00 | |
| 1835 | Shenck, Peter - - - | 10 00 | Dutchess |
| 1833 | Selden, Hon. D - - - | 5 00 | New York |
| 1833 | Seymour, Henry - - - | 250 00 | Oneida County |
| 1833 | Sheldon, F & T - - - | 50 00 | New York. |
| 1833 | Sheldon, F - - - | 50 00 | do |
| 1832 | Shipman, Corning & Co. - | 50 00 | do |
| 1833 | Smith, Gerritt - - - | 127 00 | Madison County. |
| 1836 | do - - - | 1,000 00 | do |
| 1833 | Smith, Swift & Co. - - | 5 00 | New York. |
| 1833 | Smithfield - - - | 9 50 | Rhode Island. |
| 1833 | Stagg, J P - - | 25 00 | New York. |
| 1833 | Stanton, D M - - | 20 00 | do |
| 1833 | Starr, P R - - - | 10 00 | do |
| 1834 | Steele, O - - - | 10 00 | Albany. |
| 1833 | Stevens, A H - - | 20 00 | New York. |
| 1835 | Stuyvesant, P G - - | 1,000 00 | do |
| 1836 | Sullivan & Barber - - | 500 00 | Massachusetts, |
| 4833 | Sundry individuals in New York - | 105 00 | do |
| 1333 | Suydam, D - - | 50 00 | New York, |
| 1835 | Swords, James - - | 10 00 | do |
| 1835 | Tappan, Lewis - - | 50 00 | do |
| 1833 | Thompson, Samuel - - | 10 00 | do |
| 1833 | Tracy, F A - - | 50 00 | do |
| 1834 | do - - - | 100 00 | do |
| 1835 | Trowbridge, Henry - - | 20 00 | Albany. |
| 1834 | Tryon, G W - - | 15 00 | New York. |
| 1834 | Utica Convention - - | 81 25 | do |
| 1833 | Van Dyck, A - - | 5 00 | Greene County. |
| 1835 | do - - - | 14 00 | do |
| 1835 | Van Nest, A - - - | 25 00 | New York. |
| 1835 | Van Rensselaer, S Jr. - - | 100 00 | Albany. |
| 1832 | Van Rensselaer, Hon. S - | 200 00 | do |
| 1833 | do do - - | 1,000 00 | do |
| 1835 | do do - - | 1,000 00 | do |
| 1837 | do do - - | 25 00 | do |
| 1833 | Wadsworth, J - - | 125 00 | Livingston County. |
| 1833 | Walker, Wm - - | 10 00 | New York. |
| 1833 | Ward, R R - - | 25 00 | do |
| 1833 | Ward, Samuel - - | 200 00 | do |
| 1835 | do - - - | 1,000 00 | do |
| 1832 | Weed, Smith - - | 5 00 | Albany. |
| 1834 | Weed, Mr. - - - | 5 00 | do |
| 1833 | Weed, N - - - | 10 00 | New York. |
| 1833 | Wheelright, J - - | 20 00 | do |
| 1833 | Whiting, Bowen - - | 5 00 | Ontario County. |
| 1833 | Wilder, S V S - - | 50 00 | New York. |
| 1834 | do do - - | 50 00 | do |
| 1833 | Wilkinson, G - - | 50 00 | Dutchess. |
| | Carried Forward, : : | | |

| Year | Donor's Names. | Amount. | Residence. |
|---|---|---|---|
| | Brought forward - | $ | |
| 1832 | Wood, David - - | 100 00 | Albany. |
| 1836 | Wood, B R : - | 250 00 | do |
| 1833 | Young, Henry ; - | 10 00 | New York. |
| 1835 | Younglove, L ; - | 5 00 | Washington County. |
| 1833 | Young men, ; . : | 5 00 | Onondaga County. |
| | | †$47,411 30 | |

*In addition to the above $16,150, contributed to the funds of the New York State Temperance Society, by E. C. Delevan, Esq. he has expended large sums for expenses in travelling, on the interests and business of the society. Besides, he gave the whole of his time, much to the neglect of his private interests, for the seven years, he so faithfully and successfully discharged the arduous and responsible duties of chairman of the Executive Committee, and uutil he entered upon the more exiensive field of labour, as chairmau of the American Temperanee Union. The blessings of many *ready to perish*, have already descended upon him, and more and greater are those which await him.

†The whole receipts into the treasury of the New York State Temperance Society, since its formation, the second of April, 1829, to the first February, 1838, have been $139,237,00; of which have been received from publications, $94,951,00; and douations, $44,286. With this sum the society have sent forth 14,082,010 publications, many of them volumes of more than 200 pages, paid for about 12 years of travelling agencies, besides meeting the expenses of rent, postage and clerk hire.

Casting our eye over the wide-spread and blessed results of this expenditure, we think we may challenge the world to produce another instance of as much evil prevented and cured, and as large an amount of human happiness produced by the agency, of the same amount of money.—*Temp. Recorder.*

From the Standard.

## Political Action.

Having attended the meeting of the Total Abstinence Society, when the resolutions on political action were adopted, it seemed strange to me that there could exist among intelligent and virtuous men two opinions respecting those resolutions. If I understand them correctly, they affirm in substance, that the ascendency of either of the great political parties in our country would do less injury than the annihilation of temperance and virtue, and the predominance of drunkenness and vice; and that no man should make a sacrifice of his temperance and morals for the sake of advancing the interest of any political party.

Now it is plain that no worse consequences can result from the success of any political interests or individuals than the extension of immorality and crime; and it is equally plain, that a very large proportion of our citizens are above the reach of such consequences—that is, they cannot be ruined in their morals by the triumph of any set of politicians. But in the case supposed in the resolutions, not even these individuals would escape; for they would be required to give up their temperance and their morals to advance their party, or to defeat their opponents. Which, then, is the more to be dreaded, the triumph of wrong principles in politics, which *may* lead to the triumph of wrong practices in morals, to a limited extent, or the triumph, to an unlimited extent, of wrong principles and wrong practices in morals, involving the whole community in evil and in crime? Into this proposition, the resolutions adopted by the Temperance Society, merge themselves. Let those proclaim their hostility to them, who believe it would be right for all the friends of temperance and morality in our country to desert their post, and relinquish their testimonies and principles, for the sake of elevating or prostrating any political party. *Political principles which require such an immense sacrifice aught never to triumph.* They would poison the vitals of the community, and extirpate truth and virtue from the world. *No man who has confidence in the truth and beneficial tendency of his political sentiments, can consistently object to the adoption of those resolutions.*

A LOVER OF HIS COUNTRY.

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We copy the following account of a riot in Cincinnati, from the daily news of Septeember 17th.

RIOTOUS.—An evening or two ago, a wedding was celebrated in a house at the Eastern end of Front street, above the rolling mill. A number of ship carpenters, &c. residing in the neighbourhood, some of them associates of the happy bridegroom, proceeded in a body to the house, the property of Mr. James Whittaker, but occupied by Wm. Chamberlain, and demanded a treat, when the newly initiated Benedict liberally proffered $5 for the purpose; that amount, however, was deemed insufficient by the party, who were under the influence of the jolly god, and an altercation and a regular row were the consequence. What was at first, no doubt intended as a joke, was by an accesion of loafers, turned into sad earnest, stones were thrown, the windows broken and in some cases, the sashes broken in. *Daniel H. Morton, Haines Red, Harry Smith, Frederick Footman and Wm. Knowles*, five industrious young men, being identified as actors in a part of the scrape, were held to bail by the Mayor, in $200 each, to meet the charge at the next sitting of the court, which was immediately given in every case.

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Good Creature of God.—Whittacre, at one of the London meetings, observed, in answer to the objection "these drinks are good creatures of God," that *barley* was a good creature of God, but he much questioned if *malt* was.—Man had found out many inventions, and one was converting wholesome barley into unwholesome beer. He had often seen boards put up describing such a one as "*licensed malster*," intimating that the man who lived there made malt, but he had never seen it written, "*licensed barley maker.*"

There are no works recently published more deservedly popular than Sargeants Temperance Tales. These stories are exerting a powerful and a happy influence. No one we think can read them without mentally resolving never to drink, make or vend, that accursed thing, which has laid in the tomb so many victims, and has blasted the prospects and destroyed the happi. ness of so large a portion of the human race. The following is an extract from a story in this series, related by a nephew of the keeper of the dram shop, at which the husband of the subject of the sketch was ruined. It is told in that simple and natural, but touching style, which interests the feelings of every one.—*Cin. Jonrnal.*

## NELLY BELCHER.

Uncle Snooks had a pretty hard time on it sometimes, when the women folks used to come and plague him about not selling any more to their husbands. There was one Barny Belcher, who drank up his farm. They used to say his old cow choked him, because he sold her last of all his stock. and died in a fit, while he was drinking the first dram that he bought with the money he got for her. Barny's wife tormented uncle 'Zeik from morning to night; and her persecution, together with the loss of his property-as I always thought, drove him out of his busi, ness, and shortened his days. She was a proper fire-brand, though she never took any spirit herself. There was not a happier couple in our parish when they were first married: and they had a family of four little children, that every body used to notice, for their neat appearance. I've seen them many a time of a sunday, going to meeting hand in hand, and all four abreast, along with their father and mother. Barny was a very thrifty farmer, and I never thought he was the man to die a drunkard. It used to be said, that there had'nt been a likelier couple married in the parish, for many years; for, though they had almost nothing to commence with, yet they were both of them amaxing handsome to look at; they were as smart as a couple of steel traps, and very industrious into the bargain. they did surprising well for several years. But he got to be an ensign, and rum and regimentals, did the thing for poor Barny, in less than no time. When he got to be pretty bad, she first came to the house, and then to the shop, to get uncle 'Zeik not to let him have any more liquor. They had a good many talks about it, but uncle 'Zeik would have his way. At last she consulted a lawyer, and came over to the shop, and gave uncle 'Zeik a real dressing, before more than a dozen customers. 'Well Nel ly Belcher,' said uncle 'Zeik, when she came in, resolved to be beforehand with her, 'what do you want to day?' 'Mercy' said she 'if I can't have justice. You know well enough what I want. I now request you once again to sell my husband no more spirit.' 'And how can I help it said uncle 'Zeik somewhat disturbed by her resolute manner. 'I have taken a lawyers advice,' said she, 'and you have no right to sell to common drunkards.' 'Do you say your husband is a common drunkard?' said he. 'To be sure I do she replied. 'I really do not think your husband is a common drunkard, Nelly Belcher,' said uncle 'Zeik. 'Snooks,' said she, clinching her fist, you are—what you are—You know that Barny is a common drunkard, and you made him so, you old—licensed, rum-selling church-member.' 'Go out of my shop,' cried uncle 'Zeik, stepping towards her. 'I wouldn't touch the poor woman, Mr. Snooks,' said one of the company; she's driven on by the state of her husband and children.' 'Touch the poor woman!' cried Nelly stretching herself up—and she was the tallest woman in the parish—'let him lay the weight of his rummy finger upon me, if he dares; and though I'm poor enough in purse, Heaven knows, I'll show him I've the sprit of my father, who thrashed him when he was eighteen, for stealing a sheep-skin. I wont go out of his shop, nor budge an inch. till I've said my say, in the presence of ye all.' 'Nelly Belcher,' said uncle 'Zeik, you'll have to pay for this.' 'Pay for it!' cried Nelly, with a screaming voice, and havent you got your pay already? Haven't you got the homestead and the stock and the furniture! And did'nt Barny pawn the chidren's clothes last Friday, and bring you every cent that he got for them? You've goi every thing from the ridge pole down; you've got it all here among your wages of iniquity;' and as she said this she gave a blow with her fist, upon the top of uncle 'Zeik's till, that made the coppers pretty lively I tell ye.—Snooks', said she, 'you've got every thing. I havent a pint of meal or a peck of potatoes for my children. Stop—I'm mistaken; there's an old rum jug in the house that's been in your shop often enough; you ought to have that; and there's a ragged straw bed you shall have them both and any thing else you'll find, if you don't let Barny have any more rum. You've made your bargain, Snooks your own way; but there's a third party to it and that's the devil. You've got poor Barny's money in your till. and the devil's got your soul in his fire-proof, and he'll keep it safe till the day of judgement.'—Uncle Zeik offered 'Bijah Cody a handsome present if he'd turn her out of the shop. I'd a leetle rather not, Mr Snooks,' answered 'Bijah, with a look that showed plainly enough how much he enjoyed uncle 'Zeik's torment.—'Look here, Nelly Belcher,' said uncle 'Zeik—and he was getting wrathy, for he stamped his foot pretty considerable smart—'the second Tueseay of November next the court will sit. and you shall answer for this.' 'What care I for your court!' replied she; 'the day will come, and it may come this hour, when a higher court will sit; and you shall answer for more than all this a thousand fold.'

Then, you cold-hearted old man, I will lead my poor ragged children before the bar of a righteous God, and make a short story of their wrongs, and of that poor young man's, who has fallen by your hands, just as surely as though you had killed him with rats bane. There's none of you here, that does'nt remember me and Barny when we were married. Now, I ask you if you ever dreampt that we should come to this? Was there ever a little farm better managed? And if I was not a careful, faithful, industrious wife to Barny, I wish you to say the very worst to my face. And were my little ones ill treated? Hadn't they whole clothes for Sunday, and was'nt they constant at meeting for years, till this curse crept in upon us, like an adder? And till then did ye ever see a like lier man than Barny? And as for his kindness to me and the children till that hour, it's for me to witness; and I say it before ye all, that before he tasted this old man's liquor, there never was a hard thought or a bitter word between us. He was the boy of my foolish love when he was seventeen, and the man of my choice when he was three and twenty. I gave him an honest heart, that never loved anther, and the trifle of worldly goods that my old mother left me; but he has broken the one and squandered the other. Last night, as I lay upon my straw bed, with my poor children, I thought of our young days, and our little projects of happiness; and as I saw poor Barny, in my fancy, just the trim lad that he was, with his bright eye and ruddy cheek, I felt my eyes filling with tears, as they're filling now. I hope I may never shed another,' said she, dashing them off with the back of her hand, and resuming her look of vengeance. 'I'm going to cross your threshold for the last time, and now mark me well. I ask you, once for all, to sell poor Barny no more liquor. If you do, I will curse you till I die, as the destroyer of my husband; and I will teach my children to curse you when I am dead and gone, as the destroyer of their father.'

* * * * * * *

Uncle Snooks continued to sell rum to Barny Belcher as before, whenever he got any money. It was thought by a good many, that Nelly had lost her reason, or very near it, about that time. She soon found out that Barny got rum at our shop; and sure enough, she brought her four little children, and standing close to the shop door, she cursed uncle 'Zeik, and made them do so too. It worried him exceedingly. Whenever she met him in the road, she used to stop short, and say over a form that she had, in a low voice. but every body knew, by her raising her eyes and hands, that she was cursing uncle 'Zeik. Very few blamed her; her case was a very hard one; and most folks excused her on the score of her mind's being disordered by her troubles. But even then she made her children obey her, whether present or absent, though it was said she never struck them a blow. It almost made me shudder sometimes, when I've seen these children meet uncle 'Zeik. They'd get out of his way as far as they could; and when he had gone by, they'd move their lips, though you couldn't hear a word, and raise up their eyes and hands, just as their mother had taught them. When I thought these children were calling down the vengeance of heaven upon uncle 'Zeik, for having made them fatherless, it made my blood run cold.

After the death of her husband, she became very melancholy, and a great deal more so, after the loss of her two younger children. She did not curse uncle 'Zeik after that. But she always had a talent for rhyming; and she used to come and sit upon the horse-block before our shop, and sing a sort of a song, that was meant to worry uncle 'Zeik, and it did worry him dreadfully, especially the chorus. Whenever he heard that, he seemed to forget what he was about, and every thing went wrong. 'Twas something like this—

He dug a pit as deep as hell,
And into it many a drunkard fell;
He dug the pit for sorbid pelf,
And into that pit he'll fall himself.

One time when poor Nelly sung the chorus pretty loud, and the shop was rather full, uncle 'Zeik was so confused that he poured half a pint of rum, which he had measured out, into his till, and dropped the change into the tin pot, and handed it to the customer.

I really felt for him; for about this time two of his sons gave him a sight of trouble. They used to get drunk, and fight like serpents. They shut the old gentleman down cellar one night, and one of them, when he was drunk, slapped his father in the face. They did nothing but run him into debt; and at last he got to taking too much himself, just to drown care. Old Nelly was right; for uncle Snooks fell into his own pit, before he died.

After the Temperance Society was formed, he lost his license, and got to be starving poor, and the town had to maintain him. He's been crazy for several years. I went to see him last winter with father, who has tried to get him into the state hospital. It made me feel ugly to see him. He didn't know me: but all the time I was there, he kept turning his thump and finger, as though he was drawing liquor, or scoring it down with a bit of chalk upon the wall. It seemed as if he had forgotten all his customers but one; for, tho' the wall was covered with charges of rum and brandy and gin and flip and toddy, the whole was set down against Barny Belcher.

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LOW LIFE ABOVE STAIRS.—The tide of intoxication seems to be rolling from lower to upper life. The police sheets have lately teemed with certain sublime instances of lordly freaks and aristocratick aberrations. Mansions surprised, signs and shutters disfigured, knockers wrested off, and statues defaced, bear incontestible evidence of what lords and gentlemen can do when they are well primed and charged. In the art of doing mischief, they far exceed their humbler brethren. To be "drunk as a lord" had well nigh lost its application; but there are still remaining a few choice spirits who are determined that in their hands the *privilege* shall not be lost.—*London Intelligencer.*

The friends of Temperance are frequently accused of attributing more of the miseries, riots, and murders to Intemperance than truth will justify—but let those who thus accuse us take a large number of the common newspapers of the day, and look over the accounts of the riots and murders that occur, and then candidly decide upon this matter; they will see that "SOMETHING TO DRINK" is the moving cause, or an auxiliary, without which nine tenths of the riots, and murders which afflict the human family would be avoided. As a little specimen we give the following:

We copy the following account of one of the most attrocious murders that has recently occurred in our country. We hope it may be long before one of a similar character may transpire.

## A Murder on Girod Street.

*Attrocious Butchery*—Passing by the corner of Camp and Girod streets yesterday morning about breakfast time, we were attacked by a dense crowd, intermingled with carriages and horsemen, occupying that part of Girod street between Magazine and Tchoupitoulas. In answer to our inquiries of the first person we met, we were told that a murder had been committed at the house of Mrs. Ann G. Doyle, at No. 51—and wishing to give, at all times, a history of passing events, proceeded to the spot.

The crowd was so great at the door that it was sometime before we could get admittance, and as we passed in, numbers were climbing up to the windows, to catch a glimpse of what was within.

The sight which met our view on entering the door was of the most revolting nature.—There lay the body, or rather the mutilated members of a human being, slaughtered in a manner that we never could have supposed would be attempted in a civilized country.—The head was cut entirely off—the legs were completely separated from the trunk—around the knees were deep gashes, asif an attempt had been made to separate them also. The right foot was cut off high upon the instep; and the body was variously cut, gashed and bruised in other places. The remains appeared to be those of a stout, robust well made man—evidently a seaman, from the nature of the clothing which, in tattered fragments, lay about the body. The countenance was not disfigured. It was readily recognized by many who had seen the deceased while living; it bore, we thought, a pleasant, smiling expression.

The whole of the circumstances connected with this attrocious butchery are not yet known; and, as they are still undergoing a judicial investigation, it is not proper to publish even all that has thus far been developed. We shall however state some facts which we have derived from the best authority.

The deceased was a native of Germany, named Charles Gotleif, and had been for many years in the naval service of the United States. He came to this city two or three days ago as a servant of Lieut. Duke of the navy, and had in his possession, we understand, a large sum of money belonging to Lieut. D. Thursday night, however, the night of the murder, he had with him only five dollars—that sum having been given him by Lieut. D. upon his expressing a wish to sleep on shore—for which wish he gave, as reason, that the mosquitoes had troubled him so much the previous night. How the unfortunate sailor happened to enter the house of Mrs. Doyle, is not known; but the presumption is that he was decoyed thither by persons who had seen him with the large sum of money, and who supposed that he still had it. The house has been a resort for a number of disorderly persons who have been in the habit of DRINKING there—and on Thursday night, it seems that four or five of these bullies were present, and had the deceased *drinking* with them in the back room. In the course of the evening, as has been pretty well ascertained, a heavy dose of laudanum was administered to him—given, we think in a cup of tea.

Life being extinct, the body, it seems, was thrown under the bed in the back room, to be subsequently disposed of. In the mean time, another person, who was not in the full confidence of the murderers, but who had been carousing with them during a part of the evening, happened to see the body lying under the bed; and being put out of the house by the others, he gave information to the police that there was a dead man in the house.

A watchman was accordingly stationed in the neighbourhood to keep a lookout. Early next morning a person was seen coming out with a quantity of dirt wrapped up in a blanket, which was thrown upon the opposite side of the street. Soon after this, the house was entered and examined by the police, when it was found that some of the flooring in the back room had been torn up, a hole dug, and, in order that the body might be forced down between the sleepers, it had been cut up as above described. The attempted inhumation had been most awkwardly managed. The body was partly exposed—the flooring was not adjusted—and a discovery must have taken place, even if the police had not been apprised of what was going on.

It is said that five persons were concerned in this brutal murder. Four of them, including the landlady herself, were promptly arrested, and their examination was yesterday commenced before Recorder Baldwin. The fifth, who had been a barkeeper in the house for some weeks, escaped and has not since been found.

This narrative, as we have already intimated, is imperfect. To-day the examination will be resumed and perhaps concluded.

Yesterday the Recorder's Office and the scene of the murder were attended by a large concourse of people, who expressed great indignation at the outrage. We trust, however, that there will be no improper excitement. The law will itself be sufficiently severe with its penalties when once the culprits are convicted.

[N. O. Picayune.

## Important from St. Louis.

From Capt. J. M. Strother, of St. Louis, the enterprising and successfull pioneer in the cause of Sabbath-keeping and temperance boats on our western waters, we have received a valuable communication dated 21st ult., in answer to some enquiries, from which we give some items for the consideration of those who feel an interest in the moral and religious welfare of the west. He says,

"From the best information I can obtain, which has been politely furnished by Capt. Ranney, it would appear that there are 55 Boats which may be said to belong to St. Louis, 16 of which are in part owned by professing protestant christians, viz: Adventure, Bee, Burlington, Ariel, Vandalia, Alpha, Little Red, Howard, Ashley, Wilmington, Prarie, Selma, Kansas, Eagle, Alton, and Motto, a goodly portion of the others are owned by —— and ——. If there be one of the 55 which does not carry a bar, or pays any regard to the Sabbath, I am not aware of it.

I would remark that upon an average, the number of deck hands, fireman, cooks, stewarts, cabin boys and chamber maids will make an aggregate of 25 for each boat, whose wages would average $25 per month, which multiplying one by the other will give an average $625 per month for services on each boat. Multiply that amount by 55, the number of boats and it will give $34,375, and that by 8, being the average number of months in which they are engaged during the year and it gives the sum of $275,000 paid to hands alone, without including masters, clerks, pilots, engineers and mates, whose salaries amount to at least $274,000 more, making the sum for services alone to the amount of $549,000."

In describing the scenes which he has witnessed in connexion with steam-boating, he says,

"My heart sickens within me, when I look up and down the levee and behold the number of individuals whose habits of intemperance have to a very great extent been formed by the bars on boats, and enquire of myself what amount of the $275,000 is appropriated to the comfort of the individuals themselves, what portion is spent in the improvement of the moral and religious condition of the community, and what part goe to sustain vice, in the form of the doggery the bawdy house and the gaming table. Could the facts be bought to light, they would astound the most incredulous and excite the sympathy of the hardest heart."

In another part of his letter he says,

"There are of the 55 boats at least 37 which belong to the trade of Cincinnati, Galena, Illinois and Missouri rivers, averaging two trips per month, with an average of 30 passengers each way, making 60 per trip and 120 per month. Let this be multiplied by 37, the number of boats, and it gives 4440 which multiplied by 8, the number of months, gives 35;520 passengers for the year the other 18 of the 55 boats will average one trip per month to New Orleans, with an average of 40 up and down, which by the same rule will make 11,520 per year, which added to the above make 47,040 individuals as passengers, to say nothing of the number of deck passengers deck hands firemen &c. on board the boat who are either under its pernicious influence at a time when for the want of employment they are most apt to fall into temptation, or who must necessarily submit to all the evils which may arise from its being on board, to say nothing of the many accidents of which it is in a very great degree the author."

The above facts are so explicitly stated, and speak so plainly for themselves, we deem comment at present unnecessary.—We shall hereafter refer to this statement.—*Ill. Temp. Herald.*

From the Illinois Temperance Herald.

## No Compromise.

How can temperance men compromise their principles. They have nothing to gain by it, but every thing to lose. A compromise is a defeat. Some few of our temperance friends, we find, are in favour of granting license to a few taverns only, while they go against all the groceries, coffee houses, &c. But why do men pledge themselves to total abstinence? Because in view of the injurious nature of drinking itself, and of all the relations they sustain to society, it is *morally wrong* for them to drink, of course it is wrong for them to give or sell it to their *neighbours* to drink. Equally wrong would it be for them to *commission an agent* to sell it. For what a man does by another, he does himself. I could not then consistently license a man to sell it. My granting him a licenese would in the sight of heaven make me answerable for all the evil effects resulting from his business. Neither can I vote for a man who I know will grant licenses. So far as I am concerned, it is equivalent to granting the license myself. For I hereby authorise him to do it for me.

But again, why are temperance men opposed to *grog-shops?* Is it because they are *too numerous* merely? Not at all. For if they are exerting a good influence on the community, that surely should be no objection to them. We are not afraid of having too many schools, or lyceums, or churches. Is it because some of them are not sufficiently genteel or respectable? Not at all. We suppose the High Constable of Alton with his *possee commitatus* could occasionally purify even the worst of them. But it is because the influence which they *all—even the best of them*, exert, is not only not beneficial, but positively and altogether evil,—whether it be carried on in a miserable hovel, or in a splendid mansion. Is the character and occupation of a harlot any less dangerous or immortal when arrayed in gaudy drapery,

——"with daub and paint of harlotry,"

than when clothed in rags?

May I with less impunity carry a *viper* in my bosom because it is striped with *gaudy colours?* Let no man who ever expects to rid our land of drunkenness be deceived here. It is the 'pomp and circumstance' and *drapery* and *gaudy colours* which attends it, that environs it with so much danger.

Take these garnishments away and you at once rob it of half its power of doing mischief. We doubt whether any plan could be devised to render the ultimate triumph of the temperance cause more hopeless than to concentrate and protect the business in respectable hands. It is one of the last devices of Satan. Here he will make a desperate struggle. He well knows that

if the *doggeries* are all wed out, it will give the remaining establishments a much better chance to *strike deeper and wider their roots* and thus render it almost infinitely more difficult to eradicate them. Let no consistent temperance man then talk of toleration. To tolerate is to sanction and perpetuate it.

From the Illinois Temperance Herald.

## OUR MOTTO.

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By beginning with the letter T. in the middle, it may be read in more than 2,000 different ways—all making *Total Abstinence*. This multiformity of reading should suggest to our minds the multitude of ways in which we may practice it, and lead us to inqure carefully, whether we are not in *some* way giving our countenance to it. It requires us to abstain from every species of article by which intoxication is produced, —to abstain from drinking or eating it,—from buying, selling or giving it away for that purpose,—from suffering our property, directly or indirectly to be used to aid in furnishing it—from encourageing men in business who will not themselves abstain,—from *licensing* men ourselves to sell it, or giving our *votes* for those who will,-and in short, in every conceivable way, civilly, religiously and politically, are we bound to keep our hands off—to abstain from any part or lot in the matter. We are well convinced, that our land can never be purified till temperance men take this stand, and maintain it.

## Necessity of Legislative Action.

L. M. SARGENT, Esq. author of the Temperance Tales, giving his views on this subject in a letter to a Senator of Massachusetts says,

I fully believe, that, in all cases, in which there is a reasonable prospect of succeeding in our efforts for the removal of intemperance, by moral suasion, by appeals to the reason and the feelings of mankind, such means should be employed before all others. But I believe there are cases, not a few, in which there is not the smallest probability of prevailing by such things as these. In a free country and with institutions like our own, intoxicating liquor cannot be sold for one man and not for another man, and wolves were never converted into shepherds, more effectually, than by those legislative provisions, which confide all discretion, as to the character of the customer and the quantity he may consume, to individuals, whose interest urges them to sell as much as possible.

Out of ten thousand examples, I will offer two simple illustrations of the case in hand, both having occurred within this city. A blacksmith has a drunken wife. He inquires if nothing can be done to put an end to the evils of intemperance.—He is told that much has been done. 'Nothing', he replies, 'to meet my case. My wife will neither hear a lecture, nor read a temperance story, nor sign a pledge. She pawns my tools and even her children's clothes for rum, which she buys of a church member, who, when I complain of his conduct, and tell him how very wretched he makes my home, and beg him to step over and look at my drunken wife and crying children, puts his hands upon my shoulders and bids me leave his store.' Now, my dear sir, there is no remedy for this, but penal enactment. You see it. You feel it.

I will now set before you one of the most extraordinary examples of the paralyzing effects of the rum traffick, which has ever come to my knowledge. During the last month, I called at the shop of a deacon in this city, and the following dialogue ensued between us, "Pray, deacon." said I, do you continue to sell rum?" "Why, yes, sir," he replied "I sell a little." "I looked over your bills last evening," I continued, and I find I paid you more than $400 for grain the last year, and I have paid you nearly that amount, annually, for several years. I must quit you, deacon, unless you give up the sale of spirit." "Really, Mr. Sargent, I don't sell much. I should be very sorry to lose your custom." "It is no importance, deacon, how much or how little you sell. It is a scandal to the cause of religion to have deacons selling rum. I had rather ten common persons should sell it, than one deacon. You have confessed to me that your clergymandisapproves of your conduct, and has talked with you upon the subject." "Why, Mr. Sargent, it would be a great loss to me to give it up, my grain customers would go to other stores, and—" "Deacon, I am astonished to hear you talk in this manner. I should have quitted you long ago, but for the hope of prevailing upon you to give up this ugly business. We have talked upon this subject frequently. I, at one time supposed you would give it up, when poor Johnson died." "Well, I don't know as 'twas ever proved he had his liquor at my shop." "No, deacon, it was never proved except by his dying declaration. Johnson was not a very intemperate man; he had money laid up in the Savings Bank; he was driving a load of manure into the country, and bought a bottle of gin at your shop. He drank till he was drunk, fell over the tongue of his wagon, in attempting to jump upon it, and was crushed beneath the wheels. This happened within a few rods of my own residence, at Roxbury. This poor fellow was removed to the poor-house, and died there a few days after!"—"I really don't want to lose your custom, Mr. Sargent."—"Well deacon, I will not drive you to a decision, in this sudden manner. Think of it seriously, and I believe you will give it up. It is a horrible occupation for a deacon. I will call to learn your determination in a few days."

At the end of three days I called again. The deacon came readily to the side of my chaise, as I drew up before his door. "Well, deacon," said I, "what is your decision?" "Why, I'v' pretty much made up my mind to give that up.', "Really, deacon, said I, "I am rejoiced." "O sir," cried the deacon hastily interrupting me, "not the traffick, but my office in the church!"

Now, my dear, sir, I will not inquire if you can devise any better means for the recovery of such as these, than penal enactments. You may as well attempt to stay the progress of the Mississippi with a bulrush, as to turn such individuals as these from their traffick in broken constitutions and broken hearts, by moral suasion.

## Scotland.

Two publications, upon the total abstinence principle, have been established since the commencement of the present year,—*The Glasgow Teetotal Mirror*, and *The West of Scotland Temperance Standard*;—the former published at Glasgow every fortnight, and the latter monthly, at Paisley.

At Glasgow the cause is rapidly progressing; they have about 3000 members, and largely attended meetings. At Edinburg they have about 5000 members, and have sent out the Rev. Robert Mason, a most able advocate, to establish societies in the country; and there are calls for him from all quarters.

At Dumfries, one of the greatest Temperance festivals yet known in the three kingdoms, was held on the 29th September. An immense procession of teetotallers filled the streets, and at five about 800 sat down to the soiree. The society numbers 1278.

## England.

At Preston the cause is still making progress. The various sects of professing Christians begin to view the cause of Temperance as the harbinger of good, and they see that the Temperance reformation is calculated to promote the happiness and morals of the people, and to remove the greatest barier to the spread of pure and undefiled religion.

In Liverpool are 20,000 abstainers. Seventeen public meetings are held weekly. In Manchester an immense meeting of the working-men has been held and addressed by one of their own number. More than one hundred signed the pledge. In Boston the cause of teetotalism is steadily progressing; as well as in Chester and most of the villages round about. In Rochdale are 350 teetotallers, 46 of whom are reclaimed drunkards.

The state of feeling in the metropolis, on the question of total abstinence from all intoxicating drink, still continues to prevail. Meetings are periodically held in many parts of the town, and the cause is steadily progressing. From the west and south of the empire we hear the same joyful news. May the Spirit of all power breath upon the work, so that many may be led, *from the adoption of our principle*, to acknowledge Him "to whom all desires are known, and from whom no secrets are hid."

## Ireland.

Dr. Edgar, and John Hockings the Blacksmith, are contesting the total abstinence principle. Hockings sustains himself well against the learned professer. Says the Ulster Missionary, "On Sabbath evening, Mr. Hockings addressed the children of the Sabbath-school at Lepper's Mill to the satisfaction of all present. The school is reported as flourishing, and people are sending their children out in greater numbers, and better clothed, since they joined the Total Abstinence Society. Since the cause is thus calculated to bring good to man and glory to God, let professing christians consider if it be right to oppose it. By their fruits ye shall know them!"

## Restrictive Law of Tennessee.

Much anxiety has been manifested with respect to the operation of the new law of Tennessee, prohibiting the retailing of alcohol.—The failure of the law has been predicted by the enemies of our cause, and by the opponents of legislative action. A letter from a person residing there, is published in the August No. of the Journal of the American Temperance Union, which gives a cheering account of the operation of the law. The writer states that there are few counties in which the members of Assembly who voted for this law have any thing to dread from the popular displeasure; so that it is confidently believed that the late law cannot be repealed at the next legislature. One individual in Davidson county, who undertook to sell under an old law, has been convicted and punished. In some of the circuits, the judges have added imprisonment to the fine as a part of the punishment. One man, who had been convicted, boasted that he could afford to pay the fine and sell again; but when the judge gave him a hint about imprisonment, he prudently desisted. The retailers are every where breaking up their establishments as their licenses expire, and very few have continued so as to provoke a prosecution.

We shall watch with anxiety the result of these movements, and inform our readers—*The Standard.*

## THE ADVOCATE.

### To the Friends of Temperance in Indiana.

FOLLOW-CITIZENS—The object of the holy cause in which we are engaged, is nothing more nor less than the salvation of our relatives, our friends, our fellow-citizens, and posterity from the evils of drunkenness, and all the horrours and crimes which are attendant upon that most vitiating practice. This we propose to do, under the blessing of heaven, by the presentation of facts and arguments, through the medium of publick lectures and the press; and by the force of precept and example, to demonstrate the evils of intemperance, and the comparative blessings arising from a course of abstinence from intoxicating drinks.

To this great effort, the publick mind in our state, was first aroused by the light disseminated through periodicals gratuitously distributed, and lectures delivered by individuals sustained by the munificense of philanthropick individuals in other states, bringing home to the minds of many the vast advantages that would arise to our state, and to thousands of individuals, were temperance principles established and permanently maintained among us.

The temperance banner was thus unfurled among us. It caught the gaze of admiring hundreds, if not thousands. Detached societies were formed, but they were *"few and far between,"* without the means of an interchange of sentiment, or any organization whereby their numerical strength could be ascertained, and consequently their influence was weakened in proportion to their scattered location. One or two efforts were made to establish a periodical within our state, devoted to this great interest, but failed for the want of a proper support.

At length the writer of this commenced the publication of articles on temperance, in connexion with those on agriculture, at Greencastle, Putnam county, in this state, but notwithstanding the citizens of that town arose in their might and prohibited the retailing of ardent spirits, yet the prejudices excited by the opposite interest, were so powerful, that not sufficient patronage was afforded to his press, to defray expenses, and a consequent loss was sustained of some four or five hundred dollars, contributing very much to add to the embarrassments consequent to the pressure of the times. To avert the state of things which were foreseen by the friends of the cause in that place, articles on temperance were withdrawn from his weekly publication, and the "Temperance Advocate" was commenced, to be issued monthly. But the suspicions and prejudices of the *many*, induced them to withhold their patronage from the press at that place, leaving it to be patronized by the *few* who were too weak to sustain it. Hence a change from that location to its present one.

Through the efforts of the friends of the cause, the subscription list of the Advocate, now enlarged to nearly double its former size, amounts to about fifteen hundred—which added to the amount we have circulated gratuitously, will make its circulation over two thousand, per month.

A State Temperance Convention has been held; a State Temperance Society formed; an executive committee has been appointed, a lecturer employed, and, to defray the expenses of extra publications, and of the travelling agent, a treasurer has been appointed—so that the preparatory steps have been taken for a united and extended system of operations among the friends of temperance. Nor has this much been accomplished without much effort on the part of some individuals.

We may adopt the old adage, *"so far so good."*—But we will ask the friends of this righteous cause, if their efforts stop here, when will this glorious revolution in publick sentiment, which will banish the use of those poisonous liquids which is costing so much treasure, happiness, and human life, from our state? We know that hundreds, if not thousands of human beings are sacrificed annually within our limits to this vice;—how many years shall this devastating deluge, which we have reason to believe is at this moment on the *advance*, are you willing it should continue—and how many more thousands shall be made wretched, and how many more victims shall be offered up? With tens of thousands of dollars invested, and hundreds of individuals engaged in enticing the unwary into the paths of dissipation, with the all powerful auxiliary of the force of habit, on their side, think ye that the venders of intoxicating drinks, with all their train of sattellites, who treat at elections, who treat at auction sales, who treat to procure the accomplishment of menial services by poor inebriates, and who bring to their aid a thousand other influences, will be checked in their course of destruction, by the circulation of two thousand periodicals, of the humble character of the Indiana Temperance Advocate, and now and then a lecture delivered to a few individual members of temperance societies?

Perhaps you will point to the wonderful changes wrought, not only in our own favoured country, but in various parts of the globe, through the influence of the N. York State Temperance Society. And well you may, for their unbounded liberality and their persevering zeal have been wonderfully blessed of heaven. But *they have used the means.* They have not withheld their time; their talents nor their wealth, from the promotion of this great and philanthropick work. The donations of individuals to this cause of FORTY FOUR THOUSAND TWO HUNDRED AND EIGHTY SIX DOLLARS, and NINETY FOUR THOUSAND NINE HUNDRED AND FIFTY ONE DOLLARS, drawn from the avails of their publications, in about the space of seven years, have enabled the society to send forth FOURTEEN MILLIONS EIGHTY TWO THOUSAND AND TEN publications, many of them VOLUMES of more than TWO HUNDRED PAGES, as will be seen by the statements we this day publish from the Temperance Recorder, and enabled them to pay for about 12 years travelling agencies, besides meeting the expenses of rent, postage, and clerk hire.

Besides all this, many gratuitous agencies have been performed, and men of various and brilliant tallents have devoted a portion of their time in the collection of facts, and in communicating them for the press.—Thus have the most revolting truths been sent forth to the world, in one incessant flood of light, and through the blessing of heaven, tens of thousands have been brought to see the precipice of ruin upon the brink of which they were standing, and hundreds of thousands have been redeemed and saved from the most degrading deaths—the fiery deluge has been checked in its course—thousands of its manufacturers and venders have shrunk abashed when the evils of their destructive avocations have been brought home to their consciences, and abandoned their vile calling—the publick safety by sea and land has been rendered more secure; presidents, princes, and potentates, citizens and subjects, have been brought to acknowledge the force of truth, while legislatures have yielded to a sense of duty, and in many favoured sections this unholy traffick has been prohibited—our nation has been honoured, Heaven's King has been glorified in the promotion of the good of his creatures, and an influence produced which will shed down blessings upon unnumbered millions yet unborn. The names of these benefactors of the human family will pass down to posterity, and their memories be embalmed in the best affections of the hearts of rising generations.

We are not insensible that such sacrifices cannot be made, especially in these times of pressure, in our highly favoured state, yet in its infancy. But we do know, that if the importance of this cause is duly appreciated by the philanthropists of Indiana, that sufficient time, talents, and means, can, without injury to themselves or families, be devoted to this great work, to bring such facts before every individual in our state, as will cause them to abandon the crying sin of intemperance, in all its various ramifications, or compel them to shut their eyes to truth and pursue their vitiating and downward course against light and knowledge.—As will put to silence the vain bablings of the enemies of this righteous cause, and enable the patriotick to rejoice in the triumph of correct principles. With an army of tens of thousands, whose interests they blindly suppose call upon them to counteract the influence of the temperance cause, it cannot be rationally supposed that the present efforts made *can prevail.* Something more efficient must be done within our state, or thousands of our fellow beings will yet be sacrificed. We have laboured until our means are ehausted, and notwithstanding some thirty or thirty five individuals have each generously heretofore enabled us to send fifteen copies into the abodes of wretchedness, and others have interested themselves in procuring individual subscribers, in the progress of our efforts in this particular branch of our operations, we have incurred liabilities which admonish us of the indispensible duty of curtailing our advances. We therefore, regardless of the sneers, or unfounded imputations of the enemies of the temperance reformation, call upon those who have hearts to feel for other's woes, and ask who among them are willing, *in some degree*, to emulate the liberality of those benefactors of the human family, whose names are recorded upon the first and second pages of this paper? Of those who have nobly stepped forward in procuring and communicating facts for the press, whose names are not there recorded, and of those who have boldly traversed counties, lecturing, distributing publications, forming societies, and communicating the results of their labours for publication? Whose names shall we first record?

### Tobacco *versus* Alcohol.

We occasionally hear men who are temperate themselves, but who have never joined temperance societies, or patronized temperance periodicals; in short, have never taken any active measures for the suppression of intemperance, remark, in reference to the temperance efforts, and to those who are endeavouring to put down the destroying monster Alcohal, "If you will be consistent in your measures, and denounce tobacco as well as alcohol, we will unite with you; we are for temperance in all things, and we want to see the advocates of temperance act consistent with their profession," We are well aware that this vile and noxious weed tobacco, is a great stumbling block in the way of many an honest man, and do not feel disposed to advocate its use by any means; fully believing that the use of it, is one of the most nasty, and unnecessary habits that man is addicted to; and should much desire to see it banished from our land; but we would invite those who stand back and are inactive on that account, to examine into the consistency of their own measures.

We fully concede that the use of tobacco is unnecessary, but does its use in any form, make a man a fool or a maniack? Does it render a man incapable of attending to his business, and providing for his family? Does it make a man a bankrupt, fill our almhouses, jails, and penetentiaries? Does it destroy the happiness of families, render the widow disconsolate, or take away the support and means of instruction of the fatherless children? We believe that tobacco alone cannot be charged with these. But can we say the same of alcohol? nay verily. Volumes might be filled in detailing the accounts of wretchedness, calamity, and crime, produced by its agency; but they are familiar to all, and we need not depict them.

Now we would respectfully ask all those who are living at ease in their own quiet homes of temperance, are you acting consistently with your profession, in not

using your exertions in putting down the use of alcohol, because tobacco is not to be discarded at the same time? We think you are not. We have a subtle and dreadful enemy to encounter. We need all the force, and power, that can be brought to bear against it, without dividing our strength, in warring against miner evils. Unless the temperate, and the friends of temperance, regardless of the diversity of sentiment that may prevail about some non-essentials in the temperance creed, unite hand and heart in one common effort to suppress the use of intoxicating liquors, our efforts are in vain. We therefore call upon all who are not under the dominion of alcohol, to come up to our help; for the day has come that those who do not manifest by their actions on whose side they are, are assuredly claimed by the subjects of this dread monster as being the advocates of their cause. Fellow-citizens, are you willing that your names should stand enroled as liege subjects of this potent prince? Are you willing to be considered the advocates of drunkenness and all its attendant evils? We think not. Then delay not in coming up to our assistance against this great enemy of our land; for delays are dangerous, the time of life is short, and much yet remains to be done; and you know not how many drunkards may go down to a drunkard's grave, that might be saved from that dreadful fate, by your doing your duty to your fellow-creatures, to yourselves, and to your Creator.

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At a meeting in Danville Hendricks County Ind., on the 4th day of July A. D. 1838, held for the purpose of forming a Temperance Society:

Simon T. Hadley was called to the chair, and Henry M. Vories appointed Secretary; and after the design of the meeting having been made known by the chairman, the following Consstitution was offered, discussed and unanimously adopted.

ARTICLE 1. This Society shall be called the Hendricks County Temperance Society, auxiliary to the American Temperance Soceity.

ART. 2. Any person subscribing this Constitution shall be a member of the Society.

ART. 3. We whose names are herennto annexed believing that the use of intoxicating liquors as a beverage, is not only needless, but hurtful to the social, civil, and relgious interest of men—that it tends to form intemperate appetites and habits, and that while it is continued the evil of intemperance can never be done away; do therefore agree that we will not use it, or traffick in it and that we will not provide it as an article of entertainment, or for persons in our employment and that in all suitable ways, we will discountenance the use of it throughout the com. munity.

ART. 4 The officers of this society shall be a President, Vice President, Secretary, Treasurer and Auditor; who shall be chosen annually, and shall perform the duties customarily assigned to such officers.

ART. 5. The officers of this society and such other members as shall be appointed for that purpose, shall constitute an executive committee, and perform the various duties which are needful in order to promote habits of temperance to the greatest extent, and shall report annually to the society.

ART. 6. This society shall meet annually on the fourth day of July, and at such other times as the executive committee shall appoint.

ART. 7. Any person by giving a written notice to the secretary, may at any annual meeting withdraw from this society. And this constitution may at any annual meeting, by the recommendation of the executive committee be altered by a vote of a majority of the members of the society.

The foregoing constitution having been signed by thirty-six members, on motion of Mr. Chase, the society proceeded to the election of its officers, which resulted in the appointment of Wm. Hinton as President, and James T. Hadley Vice President, Henry M. Voreis Secretary, Simon T. Hadley Treasurer, Thomas B, Caywood Auditor, to which were added John Dunn, Moody Chase, Pemberton S. Dicken, Asa Beck and Alexander Morris; all of which constitute the executive committee.

On motion ordered that each member of the executive committee be furnished with a copy of the constitution of the society, and that they use their best efforts to obtain subscribers thereto. Ordered that the Secretary send a copy of the proceedings of this meeting to the editor of the Indiana Temperance Advocate for publication.

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At a meeting of the Total Abstinence Society of Wilmington and Brandywine, held in the Session Room of the Second Baptist Church, Monday evening, August 13, 1838, on motion it was

Resolved, That whereas we have entered on a full and free discussion of the expediency and propriety of carrying forward the great and benevolent Temperance Reform by connecting it with the constitutional exercise of our civil rights, therefore we record it as the decision of this society that their is nothing inexpedient or improper in the exercise of such right as the ballot box: that we cannot consistently vote for any individual who is known to be practically opposed to the pure principle of the Temperance Reformation: that it is our duty, as friends of our country and the human family, to vote for the repeal of all laws which are proved by long experience to increase and perpetuate the monstrous evils of drunkenness: that the examples of our sister states Massachusetts, Tennessee, and Connecticut, are stimulants for us to progress in the temperate use of our civil rights in behalf of Temperance, until our holy cause shall have extended its triumphs wherever drunkenness has inflicted its numerous train of wrongs.

Resolved, That the hostility manifested against the friends of Temperance in consequence of their efforts to purify our government from the corrupt and baneful influence of intoxicating drinks, is founded on the principle that the interests of political parties are paramount to the interests of temperance and humanity.

Resolved, That we believe the interests of temperance and humanity are of infinitely greater moment than the interests of any political party, or the elevation to office of any man or set of men; and that we should violate our social, moral, and religious obligations by sacrificing to political party feeling the great and leading interests of temperance and virtue.

Resolved, That the subject for discussion at our next meeting shall be the propriety of a repeal of a repeal or modification of our existing License Laws.

Reselved, That Dr. H. Gibbons, C. W. Dennison, I. Devon, S. M'Caulley, and Robert Hicks, be delegates to attend the County Convention of the friends of temperance, to be held at St. Georges in September next, and that they have power to fill all vacancies that may occur in their number.

W. A. MENDENHALL, Sec'y.

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The following from an English paper, we recommend to the particular attention of "*the trade*" in Indianapolis, and other towns that are beginning to attract attention in the young LION of the west, for their own individual edification.

## Advertisement Extraordinary.

The advertiser takes this method of informing the public, and especially his customers, that he continues the trade of making drunkards, paupers, and felons, on the most reasonable terms, and shortest notice. He may be found at all hours in his shop, whether by night or day, Sundays not excepted, and where he keeps constantly on hand as good an assortment of diseases as can be found either in town or country; such as consumption, palsy, apoplexy, delirium tremens, fevers of all kinds, and in the highest activity, together with many others, far too numerous to mention in this advertisement. Without any disparagement to his neighbours in the same line, he is confident that no one deals in more active poison, or can boast of destroying more life, or breaking more hearts, or beggaring more families. As some evil-minded persons have of late slandered his character, and tried to injure his business, he takes it upon himself to say, that he has always courted observation, and is ready at all times to present his license from government, to wound, maim, beggar, and kill, just as many as the public good requires. He earnestly hopes that they who have permitted their minds to be prejudiced against him, will come and judge for themselves, especially on Sundays, and late on every night of the week.

N. B. The most satisfactory references may be obtained at the Alms-house, Potter's Field, and at the gallows.

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*The Grocer.*—My business led me into a grocery. The owner was at breakfast in an adjoining room. During his repast, three individuals, *drunkards*, came in and separately called for a glass, which they filled to the brim, and one topped off with a pint of cider, and that *good pious grocer* left his table four times to wait upon them. He was patient because he could leave his breakfast for one shilling. He was industrious, because he was attending to his business faithfully. He was honest, because he took no more than was his due. He was pious because he was obeying one of God's commands, and which he had heard was in the Bible, *to provide well for his own household.* He was obeying and acting under the laws. He had the corporation license, but he also forgot he was robbing three sobbing wives, and three families of children of bread.—*Alb. Journal.*

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INTEMPERANCE, INFIDELITY AND CRIME.

The following is from the dying confession of Adam Jones, who was hung a few weeks since at Louisville, for the murder of Wm. Thomas.

My propensity for tippling increased, and was indulged until I became quite dissipated. As this habit gained ascendency, my belief in religion became less firm. While in this frame of mind, I was furnished in rapid succession with Voltaire, Volney, Tom Paine, Bolingbroke, Hume, and others of deistical principles. I became a confirmed deist, and with it an occasional drunkard, a gambler, a haunter of houses of ill fame.

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## Repeal the License Law.

This is now the war-cry of temperance men every where. Tennessee and Massachusets have set the noble example. Other states are rapidly advancing in the same course. Let Delaware not be the hindmost. Her citizens are suffering greviously by the rum trade. They are heavily burdened with taxes to keep up the business of—drunkard and pauper and felon making. A thousand wretched wives and families are crying out, "*Repeal the license law.*" Thousands of ragged, starving orphans are crying aloud, "*Repeal the license law.*" The graves of a host of young men, who have died that rum-sellers might live, are crying out, "*Repeal the license law.*" No man has a right to poison his neighbours. No man has a right to kill off the fathers of families for the sake of filling his pockets. No man has a right to live by a business which is death to others. Let laws be made with *right* for their foundation. Let this ruinous and oppressive business be exterminated from our state. It will be a happy day for Delaware when such a law shall be passed.—*Standard.*

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HE SMELLS OF DRINK.—"There is a shopkeeper, a Mr. —— wants to buy a load of flour on credit," said the shopman to Mr. Cautious, who was in his private counting house, "shall I let him have it?" "What is he? Do you know any thing about him?" "No; except he smells of drink." "That is enough, tell him that we have too many trust customers already."

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ORIGINAL ANECDOTE.—A drunken fellow, not long since, staggered into one of our most respectable victualling cellars, and greeted the attendant with a familiar "*how are you?* "Who are *you*," said the host, "are you drunk?"—"Aye," said the bachanalian, "drunk enough! and have been every day for two years! My brother Josh and I am engaged in the temperance cause; he goes about delivering lectures, and I give samples of intemperance. Now [illegible] up a reformation."

Communicated by the Author for the Illinois Temperance Herald.

## The Drunkard's Death.

BY WILLIAM B. TAPPAN.

I stood beside his dying bed,
His clammy hand was clasped in mine,
And if there's hope, look up, I said,
He dropt a tear, *but made no sign.*

I asked him of his mispent years,
He had but reached to manhoods' prime,
And oh, what griefs and guilt and fears
Trooped, where he stood on shores of time!

For he to drink had yielded up
His intellect and noble strength;
And now the demon of the cup,
Exulting, claimed his prey at length.

I spoke then of the broken law,
Of ONE, who had the forfeit paid;
And that his faith might strongly draw
On Him, the merciful, for aid.

Renounce thy sins and bathe thy life,
So wearily to folly given;
And He will calm thy bosom's strife,
And He will lift thy soul to heaven.

He cried, "what shall a sinner do!"
He greatly wept—"what doom is mine?"
His face was changed; despair, I knew,
Prevailed, and still *he made no sign.*

I told him that a shoreless sea
Is grace for mortals stained with sin;
To doubt were crime—and safely he
Defiled, indeed, might venture in.

I knelt in prayer—if ever I
Have tasted prayer's prevailing power,
'Twas when my supplicating cry
Appealed for pitty in that hour.

I prayed that he might see how pure
The laws' demand, how vile his guilt;
Oh mercy! must this soul endure
Its pangs, when blood for souls was spilt—

This gem that might be ever bright
Where coronals in beauty shine,
Be locked in depths, whose only light
Gleams palely from the wrath divine!

Rather may he, new born, be clad
In robes by sovereign love brought down,
And stand where angels worship, glad
With golden harp and stary crown.

I asked again, if he could now
Yield all to Him who claims the whole;
And at that cross where men must bow
Or perish, cast his trembling soul—

And on this bed of sorrow, say,
"Here, Lord! to be forever thine,
A lost one gives himself away!"
He died, he died, *and made no sign!*

## TEMPERATE DRINKING.

"'Tis but a drop,' the father said,
And gave it to his son;
But little did he think a work
Of death was then begun.
The 'drop' that lured him when the babe
Scarce lisp'd his father's name,
Planted a fatal appetite
Deep in his infant frame.

"'Tis but a drop,' the comrades cried,
In truant school-boy time;
'It did not hurt us in our robes,
It will not now we're grown.'
And so they drank the mixture up,
That reeling youthful band;
For each had learn'd to love the taste,
From his own father's hand.

"'Tis but a drop,' the husband said,
While his poor wife stood by,
In famine, grief, and loneliness,
And raised th' imploring cry.
"'Tis but a drop,—I'll drink it still—
'Twill never injure me;
I always drank—so, madam, hush!
We never can agree.'

"'Tis but a drop,—I need it now,'
The staggering drunkard said;
'It was my food in infancy—
My meat, and drink, and bread.
A drop—a drop—O, let me have,
'Twill so refresh my soul!'
He took it—trembled—drank—and died,
Grasping the fatal bowl.

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BEER DRINKING.—A correspondent of the Michigan observer states the effect, and the remedy, and appends an exhortation—all in a few words as follows:

"At the age of thirteen years I was a beer-drinker. I little thought that under this guise intemperance was begnning to exert its withering influence over me. I had no fear of ever becoming a drunkard; of a respectable family, and moving in the higher circles such a thought was banished from my imagination. The habitual use of beer created an intemperate thirst which it was unable to satisfy, gradually it was changed for wine, and this finally for brandy. Four short years from the time I commenced drinking I found intemperance fastened upon my frame. It was visible in every feature. The bloated cheek, the lustreless eye, the tremulous hand, all told that there *habitual intoxication* shed its baneful influence. By the earnest entreaties of my friends, I was induced to make one or two efforts to disenthrall myself; but they were ineffectual. I finally signed the *Total Abstinence* pledge—returning health and respectability were the results.

Young men! As you value your future peace of mind, your health and your respectability, and as you would avoid the stings of bitter remorse which will cling to you, and the degradation and misery attendent on a life of intemperance, beware how you confirm a practice fraught with such fatal consequences! Moderate drink! you are in the great whirlpool of intemperance, verging towards the awful centre which is a drunkard's grave. Every step you take renders escape less easy. Your progress is gradually and almost imperceptibly increasing—and there is great reason to fear you will slumber over the consequences, until you find yourself an utter wretch.

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## The two Women that laid hold of one Man.

This figure is well illustrated by many persons at the present day, who wish to be regarded as friends of temperance, and are unwilling to sacrifice any thing for the advancement of the cause. They see the blessings of temperance, and are sensible of the curses inflicted on mankind by alcohol; they witness the happy influence of temperance organizations; and more than all, they are conscious of the honour and merit which belong to the members of those organizations. BUT, *they love an occasional glass*, and they are not willing to sacrifice their small indulgences. So long as they can get the credit of being friends of temperance with crossing their sensual appetites, they will remain in their present relation. They lay heavy burdens on other men's shoulders, but will not move them with one of their fingers. They cheer onward the labourer in his work by loud manifestations of applause, but so far from assisting him, they stand in his way and retard his progress. They say to the true friends of temperance—"We wish to share with you the honour of your triumph, without paying the cost. We will make no sacrifices; we will submit to no obligations; but let us, we pray you, be *called by your name, to take away our reproach.*"

The influeuce of such men militates strongly against us. Their example is more pernicious than that of the drunkard. If they will not put on our badge of fellowship, they should neither claim nor receive the honour of our name.—*The Standard.*

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HORRIBLE.—On Saturday the 11th inst. a man in the employ of a citizen of Upper Alton left the house of his employer, and nothing further was known of him until Thursday last, when his remains were discovered in a cornfield horribly mangled by the dogs. His head was separated from his body, and his limbs were found scattered about the field, mangled and eaten terribly. An inquest was held over his remains by the coroner, when it appeared that he was intoxicated on Saturday the 11th inst., when he went to the cornfield, where it is supposed he died in a fit arising from the effects of the liquor, and the dogs discovering him had eaten him up. His remains were discovered by his own son.—*Alton [Ill.] Paper.*

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*From the Peoria [Illinois] Register.*

### CROWS VS. ALCOHOL.

Colonel B. has one of the best farms on the Illinois river. About one hundred acres of it are now covered with waving corn. When it first came up in the spring, the crows seemed determined on its entire destruction. When one was killed it seemed as though a dozen came to its funeral. And though the sharp crack of the rifle often drove them away, they always returned with its echo:

The Colonel at length became weary of throwing grass, and resolved on trying the virtue of stone. He sent to the druggist for a gallon of alcohol, in which he soaked a few quarts of corn and scattered it over his field. The black legs came and partook with their usual relish; and such a cooing and cackling, such strutting and staggering! The scene was like—but I will make no invidious comparison—yet it was very much like—

When the boys attempted to catch them they were not a little amused at their staggering gait, and their zigzag course through the air. At length they gathered in the edge of the woods, & there being joined by a new recruit, which happened to be sober, they united at the top of their voices in haw haw hawing, shouting either the praises or the curses of alcohol. It was difficult to tell which, as they rattled away without rhyme or reason, so very much like—

But the Colonel saved his corn. As soon as they became sober, they set their faces steadfastly against alchohol. Not another kernel would they touch in his field, lest it should contain the accursed thing, while they went and pulled up the corn of his neighbours. To return like a dog to his vomit—like a washed sow to the mire—like—not they. They have too much respect for their character—black as they are—again to be found drunk."

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A FACT—worthy to be considered by the opposers of the License Law. A gentleman who resides in the city of Boston, and who has charge of one or more townships [illegible] in Maine, into which settlers are co[illegible] going, and the number has becom[illegible]es that the settlement began in 18[illegible] all who took deeds gave back mortg[illegible] many years licenses were granted a[illegible] spirits were freely used, but no one [illegible]s mortgage or paid the interest due[illegible] ticular time all licenses were proh[illegible] the occupants soon began to pay, a[illegible] ued to pay more and more each [illegible] have cleared their farms—not [illegible]les. This fact is a commen[illegible] which speaks volumes.

INDIANA STATE LIBRARY


# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short
To spend that shortness basely, 'twere too long,
Though Life did ride upon a dial's point,
Still ending at the arrival of an hour."

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THE INDIANA TEMPERANCE ADVOCATE, is a monthly Periodical, devoted exclusively to the cause of Temperance, on Total Abstinence principles of all intoxicating drinks,—is pulished by J. W. OSBORN & J. S. WILLETS, at Indianapolis, Marion county Indiana, to be printed upon an Imperial Sheet, in a quarto form, about the 15th of each month. Office on Washington street, opposite the Post Office. Address the Editors.

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## The License Law.

Laws for licensing retailers of ardent spirits, were first passed by monarchical governments with whom the degradation of the great mass of their subjects, and, the raising of a large amount of revenue, to maintain royal profligacy, were objects of paramount consideration. The degradation of their subjects, because the more beastialized, the less knowledge they possessed of human rights—and the greater the revenue raised without *direct* taxation, the greater the power and influence they could wield over the common mass. The easier they could recruit armies, and carry havock and death into the neighbouring nations, whose subjugation or extinction, might be an object of policy or ambition—and the more easily could the performance of menial services be enforced, for the inebriate soon loses all the finer feelings of the human heart.

Having received their notions of civil government from the parent land, the settlers of these then colonies, incorporated the licensing system into their system of civil policy, and as reformation rolls on but tardily, this curse to the human family has been perpetuated, and yearly increased the amount of human misery, crime and death.

Costing our nation two hundreds of millions of dollars annually, thirty thousand lives, and rendering the condition of five hundred thousand human beings wretched, the reflecting, patriotick and philanthropick have been induced to investigate the subject, and their enquiries have brought to light, facts, calculated deeply to affect the sympathies of all who have hearts to feel, and to undertake by an exhibition of these facts and by cogent and undeniable arguments to convince the citizens of this republick of the impolicy, and national and individual sin of perpetuating this system, that destroys husbands, fathers and sons; deprives the nation of the services of tens of thousands of otherwise good citizens, that wrests from helpless infancy parental protection, and produces an incalculable amount of crime and pauperism, punishment of the one and the maintainance of the other, costing the temperate and industrious, immense amounts.

With all these truths staring them in the face however, truths which they cannot deny, hundreds of thousands who claim to be *patriots*, (we do not here allude to the inebriates) stand forth and oppose a change, alledging that such a change would be an infraction of our *liberty!* and that it would be depriving our government of the revenue that accrues from this system!—Now we will ask these *patriots*, what liberty is taken from the patrons of licensed retailers, other than that of having in their vicinity, legalized places of resort; where they can repair, spend their time and their money for that which does them no good, estrange themselves from their own fire sides and the society of their friends, becoming the associates of the dissolute, and by an increasing course of tippling, acquire the ruinous habits of drunkenness—are these liberties an equivalent to the amount of Taxes they have annually to pay, for sheriff's fees, Judges' fees, Jurors' fees, Jail expenses, incurred by the imprisonment and trials of those who are accused of the commission of crimes, while under the influence of intoxicating liquors purchased ftom *retailers*, and in consequence of the slothful habits brought upon them by intemperance? And also for the risk that their sons will resort to these places and contract like ruinous habits? If they should decide that this system does not secure to them any greater liberty than this, we will ask if the revenue derived from these retailing establishments is an equivlent, for the ruin, degradation and death that has been brought upon their acquaintances, of which they themselves have been witnesses? of the young men of their early acquaintenances who have fallen victims—of the middle aged, who have deprived themtelves of the means and of the ability to provide for their dependant families—of the widows that have been left in helpless conditions—of the orphans who have been deprived of parental affection and parental care?

We speak of the occurrences which have come under their own observations, and within their own knowledge. They have heard of kind hearted men who have been drowned, frozen to death, killed by falling from their horses, or by the turning over of their wagons, or being stabbed, shot, or beaten to death, which they are convinced occurred in consequence of the effects of intoxicating drinks, purchased from the retailer. We again ask, is the amount of revenue derived from these retailing establishments an equivalent for such of these evils as have come within your own knowledge? *Father* take into consideration, what your *Son's* happiness and life is worth—*Son* take into consideration what your *Father's* or *Brother's* life is worth, and make the estimate accordingly, before you decide—but do not confine your estimate alone to those who have died by casuality or violence, or even by *delerium tremens*, but bring into the account the poor bloated beings, which you have seen gradually extinguishing the lamp of life, with the liquids they purchased from the retailer, and also take into the estimate the value of the immortal spirits of all these; for it is said "*No drunkard shall enter the kingdom of Heaven.*" Say, will the amount of *revenue* derived from *retailing establishments*, equal the *estimate* your *deliberate judgement*, and *your conscience* dictate you should make upon this data? If they do, you possess a cold and unfeeling heart—You are an infidel in sentiment, and are incapable of *estimating* the value of the happiness, the life, and the immortal spirit of a fellow being—for it is said "what shall it profit a man if he gain the whole world and loose his own soul"—and the soul of one man is just as precious as the soul of another. But if you decide that the revenue derived from the retailing establishments does equal your estimate, but the *happiness*, the *lives* and the *immortal spirits* of those who you have evidence that carries conviction to your own mind have actually fallen by the agency of liquor purchased from retailing establishments is greater than this revenue, as an honest man at once acknowledge, that the *liberity* you are making so much ado about, of licensing these origins of so much ruin, costs so much more than it is worth, that it is not worth possessing; and as firmly oppose its being perpetuated, as you have its being abolished,

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You pass laws for the sale of poison—and *you* justify the act, and hire grog-shops to purchase votes for you with poison—We remonstrate against your thus corrupting the purity of our elections, and you shout from the top of your voices that we are endeavouring to unite the temperance cause with politicks!—Oh how consistent! and yet hundreds will believe you! what infatuation!!

*Professor of Christianity*, if by your example in drinking that glass, your blooming son beside you is induced to become a drunkard, contemns the commands of God, he "cannot enter the kingdom of Heaven."—You know the force of example—However much you may be opposed to the Temperance reformation, *take care of your example before that child!* He is in danger and that too, through the example of an unthinking or *prejudiced* father! turn away from that soul destroying liquid, you know not the influence your drinking it may have—you are commanded to "abstain from the least appearance evil" and God will hold you accountable!!

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SIR—The contents of that jug, you are about to deal ont at your raising, may cause the death of one or more of your friends—perhaps of yourself—turn then and buy no more—for if death ensues in consequence of your persisting, the blood of your friend or of yourself will rest upon you. I say turn it out—you have been fairly admonished—let not its contents nor your example, cause the death of any one—if you abstain from having the poison, your neighbours may refrain also—the lives of several may depend upon your decision.

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You *Sir*, hold a high rank in society—you are bountifully blessed with means—your halls are decorated, your "rooms are swept and garnished." But on your side board sparkles, that which is declared to be a "mocker" and by the side of it is the "*strong drink*" pronounced to be "raging." From your conspicuous station, and urbanity of manners, the young and the middle aged of various conditions, from different sections of our country, are assembled to partake of your hospitality. Some of these have families—others, in process of time may have—Some of these wield an influence in their neighbourhoods, and these youths, are destined to wield an influence, in more extended circles. How much depends upon the present decision! by your present example many of these will be swayed—by their examples others will be influenced, and others again by theirs—until perhaps thousands which you may never see may be affected—if you present that poison, it may result in the present and eternal ruin of hundreds—Oh desist and God will approve the act.

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In the former progress of the Temperance Advocate being compelled to shift our establishment from room to room, being unable to employ a clerk, or to sustain any individual in devoting his whole attention to filing communications, keeping our books, and the direction of papers, some inaccuracies have no doubt occurred. But having now obtained rooms which we hope to retain permanently, we are enabled to introduce more system in our operations; and trust that few or none of these inaccuracies will hereafter occur.

Should any happen we trust we shall be immediately advised of them, that they may be immediately corrected.

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If there are any objections to the Temperance reformation, more ridiculous than others, it is that those are engaged in endeavouring to persuade their fellow beings not to destroy the present and fulture prospects of happiness, are aiming to take their liberties from them. What liberties are they solicited to forego, or relinquish? Why those of drinking poisonous liquids; which are offensiveve to the natural taste, which if *temperately* used (as some express it) create an appesite for their *intemperate* use, that it will require a sla-

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J. 278

vish effort to resist, when abstinence from their use in the first place requires but a slight degree of self denial. Is this a liberty worth exercising?—Poisons, which gradually impair the mind, undermines the best constistutions, disfigures the countenance, brings on ultimate disease and death! Oh how wicked to form such designs against the *liberties* of our fellow beings, as to *persuade* them not to destroy themselves, disgrace and ruin their families; and sin against their own souls!

Again, that all "the creatures of God are good, and should be received with thanks giving." Consequently that these poisons are the creatures of God, and if we do not *drink them* with thankfulness, we commit sin! We saw the folly of this argument well exemplified, in a recent anecdote; where a friend of Temperance admitted that Barley was a creature of God—that, however, he had frequently seen signs with "*malt made here*" upon them—but he had never seen one with the words "BARLEY MADE HERE," consequently, barley was the creature of God, but *malt* that of MAN. So with wheat, corn, rye &c., given by the Creator to man for the "*staff of life*," when converted into bread, but when converted into Alcohol *it cannot be denied that it is an instrument of death.*

Again—Some zealous professors of christianity, will not receive temperance men into fellowship with them, because they say Temperance efforts are the works of men!—So are the constitution of poor houses, school houses, the administering of medicine, the construction of ships, the discovery of the Magnetick Needle, the art of printing, the manufacture of paper, and indeed all the improvements in the arts and sciences, which tended to ameliorate the temporal condition of the human family, the works of man, must these all be discarded, before those who have been engaged in these improvements can be fellowshiped by them? When will fanaticism be discarded, and good men be released from such heresies.

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*A principle long contested, briefly decided.*—We not long since said to the keeper of a house of entertainment, "a DRAM will not make a man *drunk*, will it?" "Yes, one *drop* makes a man *so much drunk*, TWO DROPS SO MUCH MORE DRUNK—*to steal a pin makes a man so much a thief, a Jack-knife, so much more thief.*"

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You sell a man poison, take away his reason, when bereft of which he slays his fellow' which he would not have done had you not sold him that which deprived him of reflection, who is the principal agent in the murder? You sell him that which takes away his strength, then turn him into the street, and he perishes—who was the cause of his death? *Tell us retailer*—But you are *licensed*, by law, otherwise you would not have been engaged in this dangerous trafick which has caused the death of so many—Ah who has been the remote agent in this sacrifice of life? Say LEGISLATOR?

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A man is elected to an office by a majority of one hundred votes, he procures one hundred and fifty by treating—Query—Is he elected for his virtues, his talents, or his GROG?

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By treating at elections, you induce a man to become a drunkard—If he ruins his family and finally kills himself by the advances of this vice, who causes his wife to be left a widow and his children orphans?

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You entice a father from his family or a youth from his widowed mother's home, to spend his leisure hours in the Bar-room of your Coffee house—he becomes a drunkard, is swept off by that accursed pestilence. Who has robbed a family of a protector? Take care! retailer, you are tampering with the happiness and lives of others, every glass you vend to your customers.

How many an "injured ghost, implacable" will rise up in Judgement against the old manufacturer and vender of these insinuating poisons. The individual who was decoyed by the punch bowl in Ireland, and finished his career in America, will not be afar off at that period when you are arraigned to render an account for the deeds done in the body.—You may smile, but again I say take care! The recollections of those that you have slain, will be mustered up by your recollection, "in barbarous succession" and haunt your dying pillow.

You live in a day when you are admonished of the evils of your avocation time and again—you cannot plead ignorance.

## Communications.

UTICA, Clark co. Ia. 8th, Oct. 1838.

MESSRS. J. W. OSBORN & J. S. WILLETS

Esteemed Friends—Although an entire stranger to you, I take the liberty of addressing a few lines to you. My reasons for so doing are various a few of which I will mention—I am one of those who hold the idea that mankind in their social relations are seldom if ever stationary, but either advancing or receding in their different spheres in life.

Actuated then by this impulse, I take my pen in hand to write to you a few thought in reference to a cause in which you and I are both engaged, to-wit: the advancement of the Temperance reformation and inasmuch as a oneness of object and pursuit generally create a partiality, in feeling this may in a degree prove my excuse for thus obtruding myself on your notice.

Without any further prefatory remarks permit me to inform you, that in the month of May last, a few of the citizens of this Township to-wit: Utica Township in Clark County, called a meeting of the citizens to take into consideration the evils of intemperance and after being addressed on the subject by the Rev. Wm. V. Daniel, a Temperance pledge was presented to the meeting on the entire abstinence principle, and subscribed by about twenty names after which a committee was appointed to draft and present to the next meeting a constitution, and form themselves into a Temperance Society. Agreeably to adjournment, the society met in June, and formed themselves into a society, under the name of the Utica Township Temperance Society, and elected as their officers for the first year Dr. Eli Jacob, President; Theophilus Robertson, Fsqr. Vice President, and Eli McCalley, Secretary; with a committee of five as a committee of vigilence, since which the society has kept up their monthly meetings having addresses at the same, and our success taking into consideration the opposition to the cause cannot be considered discouraging, we have increased our numbers to rising forty. We regret it is not in our power to give a more cheering account of the growth of our society, but admitting our slow increase we have many circumstances to incourage us. Our example is daily convincing men that ardent spirits is entirely useless, and many we find indirectly influenced by it who aver that they scorn to be slaves of a Temperance Society. We may be termed an agricultural society; and in the beginning we had to contend with the pretended fears that we could not get our harvest cut without the agency of Alcohol, but I am happy to say that the temperance men got their harvest secured as easy as those of the other class. In reference to the objections to our cause, I presume we have had to combat nothing more than is usual to other Societies of the same name, the invective of the habitual drunkard; the scoffs and sneers of the indifferent. The next is the cold and self secure, every day take a little folks, (because they like it,) then there are others who effect a great regard for our civil liberty, and consider by the temperance cause the liberty of our country will be jeopardised; as though insobriety and drunkenness would prove a bulwark to our civil institutions. And last though not least duty compels us to notice another class of objectors, a few of whom go with us and they are they from whom we would in reason have calculated not only no opposition but unanimous and undivided concert, I mean professing christians who shield themselves under a variety of subterfuges such as the Temperance cause is a voluntary association and not of divine institution, and again, that it would be an acknowledgement on the part of a christian, that he had not been temperate prior to his attaching himself to a temperance society; and again, that temperance societies are calculated to supplant the Gospel; which say they, alone can change the lives and character of the children of men. In this class of objectors I confess I am astonisbed, because I believe there can be no neutrals in morals. Our influence must be either on the side of virtue, or its opposite. (No man can be a mere spectator of a moral reform,) every particle of influence which is not exerted on the side of virtue, is claimed by vice and made to yield its support. If a man is temperate and in no danger himself, to remain temperate and at a distance from danger is the first law of nature, self preservation. But does the christians duty stop here, is he not bound to care for others as well as himself. If safe himself he is bound to help secure his neighbour, and place him beyond the reach of harm. But enough, the temperance reform is the onward march of the human mind in the state of improvement and civilization, it is truth triumphing over error, and truth can stand all changes itself unchanged whilst errors one after another shall pass away, until truth shall possess and control the universe. I could write more, but for want of room I must desist, before which permit me to wish you God speed in your benevolent enterprise, and my best wishes for your health and happiness.

ELI McCALLEY.

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JULY 4th, 1838.

Agreeably to publick notice given, a meeting of the citizens of Lawrenceburgh was held at the Methodist Church, for the purpose of forming a society for the promotion of TEMPERANCE.

Dr. J. H. BROWER, was appointed Chairman, and G. K. REYNOLDS, Secretary of said meeting.

The meeting was opened with prayer, by the Rev. H. W. BEECHER.

The following Preamble and Constitution (drafted by a committee at a previous meeting oppointed) were then adopted.

### PREAMBLE.

WHEREAS, the common use of intoxicating liquors has produced, and is producing, throughout our land the most alarming evils, invading the family, destroying the young, and cutting off the middle aged in the prime of life; and whereas, it is distinctly ascertained to be the main cause of poverty, (in this land of abundance) vice, crime, disease, and other gross evils; and whereas, the evil has become so great and is supported by so many selfish interests, as plainly to outrun the reforming efforts of mere private and individual action; and as plainly to require the strength which combined action always gives. Therefore, the subscribers, by the following articles and pledge, associate themselves together for the purpose of abating this evil, by their individual and joint influence.

### CONSTISTUTION.

ART. 1. This Society shall be called the Union Temperance Society of Lawrenceburgh.

ART. 2. The officers of this association shall be a President, Vice President, Secretary, Treasurer, and five Directors, so be chosen at the annual meetiug.

ART. 3. The officers of this Society shall have the power, which ordinarily belongs to their office, and together shall constitute an Executive Committee.

ART. 4. Any person may become a member of this Society, by subscribing to these articles.

ART. 5. The members of this Society pledge themselves to abstain from the use of all intoxicating liquors, except when prescribed by a practical Physician.

Neither will they traffick in them, nor provide them for friends or persons in their employment; and by every suitable means in their power will discourage the use of them in Community.

ART. 6. This Society shall hold its annual meeting on the 2d Wednesday of May, at which meting this Constitution may be altered or amended by a majority of two-thirds of the members present, at said meeting.

ART. 7. It shall be the the duty of the Executive Committee to appoint the time and place of meeting, and procure a suitable person to andress the Society, at such meeting. At a subsequent meeting, (held July 10th.)

*Resolved*, That this Society, in the pledge adopted, designed to exclude Alcoholick Liquors and wines only.

### OFFICERS ELECTED.

Wm. BROWN, Esq. President.
ELLIS BROWN, Vice President.
G. K. REYNOLDS,* Secretary.

Dr. E. P. Bond, Treasurer.
Dr. J. H. Brower, Wm. Crippen,* Wm. S. Durban, J. P. Dunn, John Allen, } Directors.

The following resolutions were then offered, and adopted—

By Dr. E. P. Bond—

*Resolved*, That this Society view, with decided disapprobation, the too common practice of candidates for publick office, offering treats of intoxicating drinks to the Electors; and do anxiously urge upon every citizen to discountenance the practice.

By Dr. J. H. Brower—

*Resolved*, That this Society view, with sincere pleasure the organization of a State Temperance Society, at Indianapolis on the principles of Total Abstinence, and request, through their Secretary, to be received as auxiliary thereto,

By W. Crippen—

*Resolved*, That the proceedings of this meeting be published in the Indiana Temperance Advocate.

On motion, the meeting adjourned *Sine die*.

Attest. G. K. REYNOLDS, Sec'y.

July 12th 1838.

*Total Abstinence.

From the Standard.

## "Men Love Cider."

In one of your late numbers, you say that one of the greatest difficulties in the way of total abstinence is that "men love cider." Now I think *women* too are apt to love cider, and I will give you an instance.

A few years ago there lived a certain man not far from Wilmington, who was president of a temperance society, and who made excellent cider into the bargain. A neighbor woman who had been brought up in his family and brought up to the use of cider, used to visit her old home now and then. She was very fond of cider, and would drink it whenever she could get it, and whiskey too; but she never went to see her old friends, the family of Mr. T———, unless she was completely under the influence of cold water. One day, just after she had left the house, Mr. T. returned home, and immediately inquired how it happened that Mrs. L. ventured there *drunk*. "Oh, no!" exclaimed his wife, "she was perfectly sober—she drank nothing but a single glass of cider!"

"But she was drunk, for I saw her staggering out of the lane."

"Indeed you are mistaken, for she had only a single glass of cider."

"I cannot be mistaken—she was downright drunk."

At this stage of the colloquy, a little son or grand son of the temperance president jumped up and explained the matter. "I know how it was. After she drunk the glass of cider up here, she took the pitcher and went down cellar when nobody was looking but me, and she drew a pitcher full from the barrel, and drunk it at the tap! And then she slunk off home."

You may rely on the truth of this anecdote. It is one instance to show that it is not men alone that "love cider."

Nota Bene.

## Cost of Intemperance.

From 1824 to 1834, the city of Boston paid half a million of dollars, being $50,000 per year, for the support of pauperism, vice and crime in the House of Reformation, Criminal and Debtors Jail, House of Correction, Municipal and Police Courts, State Prison and House of Industry. Three-fourths of this expense, being the sum of $375,000 or $37,500 per year, it was ascertained was caused by the use of intoxicating drinks!

Yet with these astonishing facts before them there are men among us, who wish to be considered very good members of the community, who would like to have the sale of intoxicating liquor increase tenfold, instead of having it in any degree diminished. In view of this, we seriously believe that these very men would if the law allowed it, with the greatest alacrity engage in swindling, theft, robbery, piracy and murder, if there were a prospect of making money by it.

We may be thought to be severe in these remarks; but does not rum selling produce more misery, than is produced by these crimes combined?—*Zion's Herald.*

*Who killed Joseph Phillis?*—This inquiry is suggested by the following circumstances: Last week, Joe, as we familiarly called him, had a bilious attack. A physician was called; medicine was administered, and it seemed to have the desired effect; yet it was evident that there were hidden fires unextinguished. At times his reason swung like a gate on one hinge. His physician pronounced his case *delirium tremens*. On Saturday night he became distressingly alarmed: something horrible was after him—the house was falling about his ears—a legion of devils surrounded, ready to kill him. The kind family where he was did all in their power to make him comfortable and quiet, but to no purpose. He drew the bed clothes tightly over and around him till he could endure his situation no longer. He sprang from the bed, leaped through the window, dashing the glass and sash and ran down the bank of the rivers crying, murder! murder!! murder!!! He was immediately pursued, was heard to plunge into the river and was drowned. His body remained till Monday when it was found and decently interred.

Who killed Joseph Phillis? He was a good ferryman, and a more kind hearted fellow could hardly have been found. Those who have crossed the Peoria short ferry frequently for the last six or nine months will testify to all this, and to my knowledge have never censured him unless it was sometimes for his strong breath and strong language.

Who killed him? O! he committed suicide by drowning himself, but *somebody will have to answer in the judgment day for furnishing him with the liquor which led to the delirium tremens which hurried him unprepared into eternity.*

It is known that he frequented the grocery: the results are also known: and sure as there is a judgment, the voice of that young man of thirty will cry, murder! murder!! again in the ear of somebody.—*Peoria Register.*

## Example from the right quarter.

The Hon. the committee from the Assembly of the state of New York, who were recently appointed to examine certain charges made against one of the banks in the city of New York, are consistent temperance men. They were treated with courtesy and attention by several citizens of our commercial emporium, and when around the festive board or in the social party, it would be said "Mr. Lawrence, will you pledge me in a glass of wine? "Thak you, sir, I am PLEDGED *against wine;* but I will pledge you in a glass of *water;*" and making the hand correspond to the words, and filling the wine-glass with water, to the no small astonishment, and sometimes confusion, of the wine bibbers. "Well, Mr. Wardwell, shall I have the pleasure of a glass of *wine* with you? I am a temperance man, too, and do not use any intoxicating drinks." The whole company, by this time, would begin to stare. "Mr. Sibley, I trust I will have the pleasure of a glass of wine with you?" "I go the whole, sir. Intemperance is one of the greatest evils of our land, and there is no other quarter from which our liberties are so much in danger. The remedy is to change the fashion, not to use as a common drink any thing which can intoxicate; and this must be effected by the precept and example of the sober and respectable. While we drink any thing which can intoxicate, our efforts to cure or prevent intemperance in others are worse than lost." But little wine was drunk where those true patriots were guests. Let every temperance citizen always manifest the sterling integrity and consistency these three worthy representatives of the people have done, and the triumph of temperance would soon be sung.—*Tem. Rec.*

*From the Maryland Temperance Herald.*

In my walks by the Lexington Market I see there is a grog-shop opened lately with its red curtains and blinds.—Certainly the people who visit such places are ashamed of the place, or they would not want red or green blinds to hide them from the passer by, and the small sign will attract the attention of those that pass along in that neighborhood with its motto on both sides. Now I don't think this is fair, for while we hold out to the passer by the bee hive with the motto—

"In this hive we are alive—
Good liquor makes us merry—
And if you're dry stop in and try,
The flavor of our honey."

Why not on the other side—
In this hive we are like Dives—
Bad liquor made us so—
And if you're dry, oh do pass by,
Before to hell you go.

FAIR PLAY.

From the Standard.

The article in your last Standard on the subject of "gambling and drinking" by respectable people, brought to my mind a certain night I spent in your city not many weeks ago, at one of your most respectable hotels. Being invited into the "Billiard Room," curiosity prompted me to accept the invitation, merely as a spectator, and there I soon got into company with some of your respectable and genteel citizens, to my great astonishment that they would stoop to such occupations. Several that I could name of the first men in the place as to standing and reputation, were there engaged in gambling for money, and in drinking. I thought they had better go home to their wives and families, who would be shocked to know of such conduct. How these men would be mortified at being publicly exposed! What an uproar they would create if their names were to be published in connection with their doings! And yet what small men they are, to do things that they would be ashamed to let their fellow citizens know of.

Kent.

Beware of the First Glass.—A young man of extraordinary genius, who was graduated at Princeton with the first distinction, was seen by a party of students in less than one short year lying in the street—his brow, so recently crowned with the laurels of the college, now begrimmed with dirt. On observing in the young men a disposition to make themselves merry at his expense—with some effort he raised himself a little, and supported on his elbows, addressed them in language like this:—"Young men—I once stood erect, and walked firmly on the ground as you now do. Had I been told but a year ago, that I should be found in my present condition, I should have contemned the prophet, and exclaimed, as did one of old, "Is thy servant a dog, that he should do this thing?" It is ardent spirits, fit only to be concocted in hell, and swallowed by devils, that has prostrated me in this vile mud, and made me despise myself. Laugh not at a poor ruined wretch who can no longer control the raging fury of his appetite. Be rather admonished by his example; and as you regard your reputation, as you love yourselves, beware of the *first glass*, beware of *the college wine party*, the morning dram, and the evening potation."

*Address of W. J. Bingham, Esq.*

From the Illinois Temperance Herald.

BY A PHYSICIAN.

## The Responsibility.

"Nay, nay, my good alderman," said Mr. Palmer, "you are unreasonable; your temperance zeal carries you too far. To say that I am responsible for the evil my tenant does! 'Tis absurd! I let him a house; he pays the rent regularly; there our connexion ceases. What he does in the house I have nothing to do with. True, he sells rum. Now admit that the retailing of ardent spirits is as great an evil as you pretend (though really I think you exaggerate,) but admit all—how does it touch me? I do not sell the rum. Suppose my tenant beats his wife, abuses his children; suppose he is a thief or a counterfeiter—am I responsible? Just as much so as I am for the misdeeds of Mike Peterson, my dram-selling tenant. No, no,—it will not do! The responsibility cannot, with any show of fairness, be fixed on me. I go for the great and only true principle, every man responsible for his own acts, no one to be either praised or blamed for the doings of another." The alderman had listened with patient indulgence to the arguments of his friend; and now that it was his turn to speak, he began, like one more anxious to convince than to conquer, by dwelling on the points on which they agreed. "You admit that it is a great evil, and of course the doing of it a great sin. You admit, indeed you claim, that Mike Peterson is responsible for the thousand crimes, and the ten thousand sorrows that flow from his traffick." "Oh, yes," interposed Mr. Palmer, trying to joke, "I admit all you please against Mike; only don't make me responsible." I do not wonder, my friend," continued the alderman, "that you are anxious to escape from the responsibity. It is an awful burthen for any man's conscience. I assure you that such a stylish drinking shop as Peterson's does more harm than twenty common vulgar rum-holes. I am sure if you would visit that place half a dozen times you would not renew that man's lease." "Nay, you mistake, alderman! you mistake my ground. I admit the evil; but I deny that I am any more responsible for it than you are. Not so much, indeed! For if he is so very bad, why do you give him a license?" "Mr. Palmer, you know that I license him because I cannot help it. While the license system lasts (and unless you, and such men as you are, change your course, *it will last forever,*) I must license him. His house is conducted with such a regard to appearances that the police cannot touch him, as he knows full well. Now to the question of responsibility. Does not Peterson sell more liquor at his old stand than he could any where else? You know that he does. Now are you not directly and unquestionably responsible for that excess which you enable him to sell? But there is an evil which you do directly, for which even on your own principle you must be responsible." "What evil?" "The evil you do Peterson."—"Evil to Peterson," echoed Mr. Palmer, "I do him no evil. What evil can you imagine I do Mike Peterson?" The greatest, my friend—the very greatest which one man can do another; harden his heart—sear his conscience—encourage him in sin! Have you never done this?" "Oh, no!" said Mr. Palmer, evidently moved by this suggestion, "I am sure—that is, confident—I have no doubt Peterson would do just as he does if he had never known me. You can't think I make Peterson any worse." "Let us see," replied the alderman, "Mike Peterson, bad as he is, may have his moments of reflection—his prickings of conscience. How do you know that he does not stifle these by saying—Mr. Palmer never blames me. If it was so wrong, Mr. Palmer, who is a good Christian, would not allow me to do it, nor share in my gains." "Nay, nay, alderman, now you are romancing. Mike Peterson never reflects—he is such a reprobate he thinks of nothing but money. Rely upon it my influence has never made him any worse. "The alderman smiled sadly as he replied "Even by your own showing, your cause is not a very good one—Peterson, as you admit, is one of the worst of men; and all that you claim is, that this wicked man, this profligate, this open, notorious, scandalous sinner, is *no worse* for a ten years' occasional intercourse with you, a Christian! Why is he no better? Is this being the salt of the earth? Is this being the light of the world?" The alderman paused, and after a moment's hesitation his friend replied—"Well, really, alderman, this is a new view of the subject—I will think of it—but I must go now. I shall not sign the lease till the 10th, and we can talk it over before that time." The friends parted. Time passed rapidly. The 10th drew near; and though Mr. Palmer was very unwilling to be drawn into a defence of the course he had resolved to pursue—yet he was resolved. The alderman, after two or three ineffectual trials, gave it up in despair.

'Twas late on the night of the 9th, Mr. Palmer had finished his day's business, in which was included drawing up a lease for Peterson, to be ready for signing on the next day—when a loud knock was followed by the entrance of the alderman. "I am just from Peterson's—a quarrel in his house gave me the excuse. I have been long wanting to go into his private supper rooms. Such a scene! The table covered with glasses and bottles; the room full, yes, absolutely crowded with drunkards; and they—*young men, boys, mere children.* Near the head of the table one poor boy lay on the carpet, in beastly, senseless intoxication; while the flushed cheeks, bloodshot eyes and staggering gait of his companions showed but too plainly that they were only one remove from the same state.—Oh, Mr. Palmer! think of these poor children, and *think of their parents.*" "Alderman N." said Mr. Palmer, in an offended tone, "why need you tell me all this. I have heard it all before. I have made up my mind, I am in no shape responsible for this. Why don't you go to the parents of these boys; they are responsible. Why do they allow their children to visit such places. Why not bring them up properly. There is the responsibility—there the neglect of duty—there the sin—there the shame, and there should be the——" "Stop, my friend—stop for your own sake," said the alderman. "Mr. Palmer, I ordered the watchmen to take the body of that poor senseless drunkard to his father's house—*They will bring him here.*"

It was even so. The son—the only son of poor Mr. Palmer, was brought to his father's door beastly drunk. Too late the unhappy parent saw his errour. Too late the responsibility of having aided to make his own son a drunkard, was brough home to his heart. It is useless to add that Peterson's lease was never signed. His establishment was broken up—the tenement let to a flour dealer. True, it brought less rent, but it produced no harvest of sorrow. C.

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*From the Wilmington (Del.) Standard.*

BENEFIT OF TAVERNS.

As I was riding through St. Georges some time in July, I saw collected about a tavern a large crowd of people—more than a hundred, I should suppose. On enquiring into the cause, I was informed that this was one of the taverns against which the grand jury had reported, but which obtained a license in consequence of the strong exertions of its friends; and that the friends of the tavern keeper had assembled to celebrate the *triumph*, as it was considered, by drinking and horseracing. The tavern-keeper, I was told, was a tailor, a respectable and industrious man, who had accumulated some money by his trade, and had applied for a tavern license to add another string to his bow.

I could not help thinking that if the honourable judges of the court were there to see the *first fruits* of their kindness, they would have regretted the granting of a license. Who does not perceive the demoralizing influence which is thus exerted on the community by means of the license system. A whole community almost, drawn from their business and from their families, many of them with ragged and starving wives and children at home, while they are spending their money, *their last copper*, at the new tavern! What a prospect, too, for the industrious tailor turned grog-seller. Is it not very probable that he will follow the example of those who have kept the same tavern before him, and become a victim to his own bar, and ruin himself and family, throwing his wife and children on the world for a subsistence? I predict that such will be the fate of this man in less than three years, *unless this very prediction shall prevent it.* *Cry aloud.*

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From the Standard.

"*Those who are not for us are against us.*"

While the steamboat was returning from a political meeting, at Delaware City a month or longer since, a discussion arose among several persons on board, respecting the Milford resolutions. One gentleman was particularly opposed to the resolutions, but took good care to say frequently that he was a friend to temperance &c. tho' not a member of a temperance society—that he was *for us tho' not with us.* When the boat touched at New-Castle and this gentleman was about stepping ashore, a poor drunken fellow who had been listening attentively to the discussion, staggered up to him and reached out his hand exclaiming, "Give me a shake of your hand, Mr. B. you're the man after my own heart!"

Just so it is, that those who are not with us are virtually against us. They may profess temperance as much as they please, but if they stand off from the society, it is all the rum seller and the drunkard ask. They take him for their friend whether he will or not. He cannot make them believe that he is a friend of temperance societies if he does not join them.

*No half way Man.*

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FROM THE STANDARD.

THE WAY TO GET WORK DONE BY RUM.

In many parts of the country, it is the practice of some farmers to get certain jobs of work done, by what they call *making a frolic.* My neighbor John is one of this kind. Last winter he had a piece of land from which the wood had been prety well cut; he wished to have it cleared, and ready for a spring crop. John hired a colored man to do it by the job. The man worked at it a day, and not making the porgress he anticipated, thought awhile, then went to his employer and told him if he would advance him four dollars to get meal and *other things* that he would *make a frolic* and have the land cleared in one day. John agreed to the propostion, and gave the man four dollars, who straightway went to a neighboring town, purchasedi a little meal, some eatables, and a large quantity of whiskey; and in the course of a day or two had all things prepared for a frolic. The word went round, and on the appointed day came seven or eight men to clear said piece of ground by a *day frolic.* A huge fire was made in the field—for it was very cold in those days—& a large gumtree cut down which my neighbor John wished to preserve; upon which the frolickers seated themselves in a row, and began their work by *eating and drinking!* When sunset came, the provisions were all eaten, and of whiskey, *one swig round was left*, which the bacchanals took, and departed for their respective homes, as near as they could get there. Did they clear the land? No: nothing but the gum tree was cut, and my neighbor John had to turn out, soon after, and clear the ground himself. Nor was this all: the man never returned, and to this day John has not got the four dollars which he advanced for the frolic. So much for the system of getting work done *by a frolic.*

*An Observer.*

INDIANAPOLIS, SEPT. 27, 1838.

REV. J. C. SMITH:

SIR—The Executive Committee of the Indianapolis Juvenile Temperance Society, in accordance with a resolution of said Society, respectfully solicit a copy of your address for publication in the Temperance Advocate.

Yours respectfully,

LUKE MUNSELL,
ISAAC N. PHIPPS,
JOHN WILKINS.
ALEX. MUNSELL,
HENRY J. COE,
G. P. ANDERSON.

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INDIANAPOLIS, Sept. 27, 1837.

MESSRS. L. MUNSELL, I. N. PHIPPS, J. WILKINS, and others.

GENTLEMEN:—I have this day received your note, together with the resolution of the Indianapolis Juvenile Temperance Society, requesting a copy of the address I delivered before the Society on the evening of the 24th inst.

If it is thought by you that the publication of the address, can, in any wise, promote the cause of virtue, and more especially stir up a spirit of Juvenile Temperance, you are at liberty to make such disposal of it.

Respectfully,
J. C. SMITH.

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## ADDRESS.

YOUNG GENTLEMEN AND LADIES—I feel myself honoured with the flattering invitation I received from your Executive Committee to address you on this occasion. I have only to regret my inability to do justice to you and the cause for which you are associated together.—The subject of intemperance, and the claims of temperance societies upon the favourable attention of community at large, have been so frequently, variously, and ably discussed here and elsewhere, that it has become difficult at length to add any thing further on those subjects new and interesting. However important the subject may be in itself; however varied the aspects in which it has been presented to the publick mind, with many it has lost its chief interest—the interest of novelty. A principle, by the by, which holds no inconsiderable influence over the empire of mind, and by which some minds alone can be moved to action. An illustration of this truth you have doubtless seen in almost every incident of human life. You see the commanding influenee which novelty holds over the mind in the excitement which follows a caravan of wild animals, or an exhibition of horsemanship, or a feat of buffoonery, where men act more like monkeys than monkeys themselves. It is certainly painful to a sober mind, that truth itself, and especially those great truths which relate to temperance societies, and the abounding evil which called them into being, should need the additional charms of novelty to give them weight, and gain attention to them. But we must take things as they are, and adapt ourselves to them, so far as a compliance does not incur guilt. Upon this ground you stand. Your association is not wholly free from novelty, and while it must be conceded by all, and by none more cheerfully than myself, that much of your past success in the cause of morality and human happiness, is to be ascribed to the power of truth. Something has also been effected by the influence of novelty. Yours is a youthful association, a *Juvenile Temperance Society*, an infant republick of mind, as it were, nobly arrayed in the area of moral combat, for the defence of human rights, and for the extirpation of sin and blasphemy from the land. Yours is an association of young gentlemen and ladies just on the threshold of usefulness, having power to make and repeal laws for your own government, adopt your own constitution, devise upon its principles, choose your own officers, select your own speakers, make your own reports, and confer upon matters of expediency as other associations of men and women who are, and of right ought to be, free. And may I not here say, without incuring the imputation of flattery, that your society, youthful as it is, bearing no proud armory into the field of fight, furnished only with youthful implements, like those the young and adventurous David bore; perchance a Shepherd's sling and a few smooth pebbles gathered from the brook. Yet all harmless as some may regard you, and exposed and defenceless before the proud and haughty *Goliath*, who can boast his thousands slain, and has insultingly defied, not only you, but the armies of the living God. This champion, by a well directed aim, you have caused to tremble before you, and shall give his flesh to the fowels of heaven. Let me however admonish you, my young friends, that the novelty which has hitherto attached to your institution, and given you some influence, will soon die away like every thing else, and will leave you to depend alone for success upon the naked power of truth; and this can only be maintained by the innocence and purity of your lives, your steady adherance to the rules and pledge of your constitution. Let this be your compass and chart. Carry out in your practice what you therein profess, and it will give you an influence and power that will not require the charms of novelty to sustain, but with a resistless and onward march will bear down all opposition before you.

If any should call in question the expediency and usefulness of juvenile associations like yours, (and incredible as it may sound in Reason's ear, there are those who do it, nor is this remarkable, for they question the propriety of every thing that is good, that aims at the reformation of man, and the elevation of his moral standing,) tell them not to speculate coldly about expediency in the face of plain and undenied facts, which scatter their objections like chaff before the wind. Point them to what you have done. Tell them that mercy is better than sacrifice; that facts are stronger than opinions.—Tell them of the youths whom you have provoked to good works by your example; who have been by this means arrested in the very incipient stages of vice, and saved from the shame, punishment, and ruin, consequent upon it. Paint such to your example—an example worthy of older heads and more matured hearts. Say these are our apology; this is our defence. Tell them that in this matter, as well as in the kingdom of his grace, God hath chosen the foolish things of this world to confound the wise, and the weak things to confound the mighty. Yea base things and things that are not to bring to naught things that are. Tell them that he hath hid the reason and the wherefore of the matter from the wise and prudent, and revealed them to babes.

If further authority be required to establish the wisdom and expediency of such associations, it were not a difficult task to produce it from the word of God. Read the 35th chapter of the book of Jeremiah, and you will find it clearly and distinctly stated. It relates to Jonadab, the son of Rechab, and that rule of life he gave his children and posterity respecting total abstinence from wine and strong drink, and the promise of God made to them, as a reward for their obedience. "And I," says the Prophet, "set before the sons of the house of Rechabites, pots full of wine, and cups; and I said unto them drink ye wine. But they said we will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, ye shall drink no wine, neither ye nor your sons forever. Thus have we obeyed the voice of Jonadab the son Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters. Then said the Prophet unto the house of Rechabites, because ye have obeyed the commandments of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore saith the lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever," that is his posterity shall never be cut off. This is a remarkable history, and is worthy of our special regard. This Jonadab was a descendant of Abraham by Keturah his second wife, and though not a Jew by birth, was a man of eminent piety and zeal for the pure worship of God.

He assisted John the King of Israel in destroying the house of Ahab and the worshipers of Baal. (2 Kings, 10 chap. 15, 16, & 17 vr's.) The institution which he gave his children they continued to keep and strictly observe for 300 years, till the destruction of the Jewish commonwealth by Nebuchadnezzar, at which time they were compelled to flee to the city of Jerusalum, dwelling no longer in tents, according to an express article in their constitution. (Jer. 35, 7.) But their association was not then broken up, for to this day it is well known and attested by many oriental travellers, that they are fonnd among the Arabians of the desert, a distinct, free, temperate, and happy people, practising exactly the commands of Jonadab their founder, whose name they bear, and of it they make their boast. (See Maundrells travels.)—This is certainly a very remarkable instance of the truth and fulfilment of prophecy and of the faithfulness of God, to keep his promises even to the latest generations. Let us for a moment review the history of the Rechabites. It is one of emarkable import. Who can deny that herein we are furnished with a written constitution of a Temperance Society: yea, a Juvenile Temperance Society; a father giving command to his children that they should drink no wine forever. And under this restriction was included every intoxicating liquor. This authority comes too from no doubtful source, but from a record of high and undisputed claims, the word of God. Mark also its antiquity, and this I must confess, in my judgment adds no small weight to whatever pertains to religion and morals. Jonadab lived in the reign of King Jehu, about eight hundred and seventy years before Christ. The truth therefore is, that a Juvenile Temperance Society was formed in a pious family more than twenty seven hundred years ago under the most express stipulations and sanctions of God, who then made promise of eternal inheritance to the father and the children.

We said that your institution has thus far carried with it the influence of novelty. But this expression should be qualified. It is novel only so far as it respects this generation. In reality it is only the recussitation of a practice long since begun in a pious and noble family. It is a mere copying of the example of Jonadab. And how astonished I am that I do not see more of your parents here to-night, to witness this covenant with you their children, that you will drink no wine or strong drink forever. How little interest, it is to be feared, do they take in the blessing of their sons and daughters. How little do they regard the promise of God, made to the family of the Rechabites.

But with such authority as we have produced from the word of God, will you my young friends cower at the objections of those who assail and affect to dispise such youthful efforts as a spirit of ultraism, an institution of mushroom growth, which has risen up without merit and will die without a crime.

With such a charter in your hand as that given to the house of Jonadab, will you be ashamed of your origin, your founder, your faith, and will you be slow to keep and observe it forever.

It has been said of Temperance Societies in general and of Juvenile Societies in particular that they will pass away with the excitement that gave them birth as institutions incompatible with the interests and true philosophy of man. But did the institution of the house of the Rechabites thus pass away? Did we not prove to you from undoubted authority, that it is still in existence and has lost nothing of its original purity and power because it was based upon the principles of truth, which abideth forever. The posterity of Jonadab is still a virtu-

ous, temperate, and happy race, walking exactly in the precepts of their father. And thus shall your youthful institution continue from generation to generation, while you like them continue steadfastly to adhere to the precepts of your constitution. Juvenile Temperance Societies pass away! No, as soon may truth pass away. Faith hangs upon the promise of God, "He shall not want a man to stand before him forever," and thence it looks down into generations of time yet shrouded in the mists of the future and there it beholds your successors walking in your footsteps. The stream of your righteous influence must run on, deepening and widening in its way, you may die and your immediate successors may die, but your institution shall live. It is one of those agencies by which God designs to change and remodify the whole moral aspect of human society. His promise cannot fail, you shall not want successors to stand before you forever. Let this encourage you in your youthful exertion of piety and good will to man. One additional feature in the constitution which Jonadab gave to his children we must notice, because it is of vital importance to you. It is that which recognizes and sanctions female membership. He enjoined not only upon his sons but his daughters likewise, that they should drink no wine. Jer. xxxv, 8. This young ladies, is the authority on which you have acted. It is your sufficient apology and defence. Anothor intimation of the will of God in reference to the training of youth and their abstinence from wine and strong drink is afforded in the 1st chapter of the gospel by St. Luke, where the angel of God told Zacharias, that he should have a son, "and he shall be great in the sight of the Lord and he shall drink neither wine nor strong drink. Here ladies is a bright and illustrious example of Juvenile Temperance for you, and in such company you should not be ashamed to be found. Indeed it should be your highest ambition to aspire to such examples, that you may be worthy to be numbered amongst them. John the subject of this command was "great in the sight of the Lord;" he went before him in the "spirit and power of Elijah." What influence his abstinence from wine and strong drink may have had upon his heart in producing that vigorous and high toned piety which distinguished his life, and upon his physical constitution in preparing him to undergo the privations of his austere life, for his meat was locusts and wild honey, and he was clothed with camel's hair and a leathern girdle about his loins and lived among the mountains and sandy deserts of India—we say how far the one may have been the cause of the other, we cannot now fully ascertain. But no doubt a moral connection existed between them as cause and effect. What other could have determined God to make the prohition? The command was not arbitrary, but founded in the reason and fitness of things. It is well known that strong drinks do possess a power to derange and ennervate the physical energies, as well as to debase the mind and blunt the moral affections of the soul.

Having now shown you the utility and philosophy of your institution, as intimated by reason, confirmed by experience, and commanded by the word of God, let me point out to you a few sources of danger against which you should particularly guard yourselves. The honor and perpetuity of your society, and the safety of each of you as individuals then is in danger from the power and influence of association.

This is a power that contracts society like a cirean magic wand it stamps upon it its various shades of morality and distributes it into its respective divisions, professions and conditions of happiness or misery.

Beware therefore of the company you keep, pay strict regard to this rule: "Evil communications corrupt good manners" is a maxim of the scriptures of great importance to youth who are just beginning to form their life. A man's early associations not unfrequently hang about him to the day of his death. Hence those who associate with swearers almost invariably contract the practice of swearing. Those who associate with drunkards become drunkards, and so of other species of immorality. They will assuredly stamp their features upon those who come in frequent contact with them. In this principle is founded the truth of that maxim "a man is known by the company he keeps." You have had a fable which teaches the same principle, how that *poor Tray* was most cruelly and unmercifully beaten for no other reason than that he was found in the company of a surly and ill natured mastiff. They made up their judgment upon the character and deserts of Tray from the company with which he was associated. This is generally a correct criterion of judgment. When you see a boy habitually in bad company you judge and correctly too, that he is a bad boy. You are therefore to guard against this danger by studiously avoiding those persons who would likely solicit you to drink. Sometimes even the place itself becomes a snare and source of temptation where not a word is spoken. Venders are well aware of this fact, and hence the fine glasses and decanters they display in their shops—the fantastic manner in which they are arranged before reflecting glasses to dazzle and captivate the silly youth who dares approach that enchanted place—and hence the fine colors and delicious flavors they give their liquors to tempt the eye and intoxicate the appetite. From the power and dangerous influence of such associations therefore you cannot be safe but by keeping far away from them. Remember that wine is a mocker and strong drink is raging and whosoever is deceived thereby is not wise. Beware that you are not deceived by it when it sparkles in the cup and moveth itself aright. Another source of danger to youth is idleness. They generally become idle before they become intemperate. But these are sure companions, generelly found together. They are clothed alike for they are clad in rags, they speak alike for their language is blasphemy. Their features resemble, each is flushed with shame and bloated with dissipation. Their end is the same for they lead to poverty and disgrace. They are found together at the same coffee house, or at the corner of the streets, or at the circus, or on the Sabbath day loitering in the streets or in the commons, instead of being found at church or at Sabbath school. Idleness is always dangerous, it excites bad passions and appetites, gives time for the mind to devise wicked imaginations, and to pursue them. Never therefore be unemployed, never be triflingly employed. When not in pursuit of some honest avocation, be at your books. Read the Bible, read it early read it late. It will teach you God, your origin, your destination. It will teach you your accountability to God, your duty to him, yourself, and your fellow beings. Above all it will teach you the science of your salvation. Read books of Natural Philosphy. They will teach you the boundless resources of nature, the connection of cause and effect, the reason of things, the wisdom, power and handy work of God displayed in every thing around you, the grass, the stones, the running brooks, the whistling winds, the glowing stars, and the blooming spring. All these are full of wisdom which natural philosophy will develope to you. A mind thus employed and stored with useful knowledge will have no time for the tippling house, no thirst for strong drink. But another danger, and the last we shall here notice, to which you are exposed is the occasional indulgence of appetite. Here ruin always begins her career, though here she never ends. How few have had philosophy and resolution sufficient when once they begun to indulge, to lay the axe at the root of the tree, or impose restraint till ruin is complete. Whatever resolutions you may make as to moderation, appetite if once indulged will become the more inflamed like the hungry tiger that has got the scent of blood, and cannot be easily resisted. The love of ardent spirits is not natural, but acquired by habit, and when once acquired, like all habits becomes omnipotent. There is one vicious appetite acquired in this way that much resembles it, and which strongly illustrates the power of habit. It is that of chewing tobacco. They are kindred evils, both perverted appetites, a distortion of nature. In each case the whole constitution of taste and the tone of the stomach must have undergone an alterative effect, by a worse than drastic application, before those habits can be seated. They frequently exist in the same person, the one generates the love and inflames the desire of the other.

It might be curious and instructive to you to show their affinity by tracing their progress and history amongst men. Look at tobacco, what weed on earth so filthy, so nauseous to the taste and smell. There are but two animals in the creation of God that will taste or touch it. One is a filthy worm, appropriately called the *tobacco worm*. The other is his fellow man. And yet what conquests hath it wrought! what opposition has it put down! Philosophers have written learned and long essays against it. Divines have gravely preached against it from the pulpit. Popes and councils have published their decrees and thundered forth their bulls of proscription against it. For aught I know kings have levied their taxes, raised their tariffs, and marshalled their armies, to quell its spreading dominion. Wives, the greatest sufferers, have scolded, wept, and entreated against its rival honors, and its votaries themselves as if sensible of its usurped dominion over their reason and appetite, have sighed, groaned and wished themselves free, have said they would be free, and confirmed it with an oath. But oh! they knew not what they said. In the face of all this opposition it has without a faltering step, kept on the even tenor of its way, conquering and to conquer. Popes, kings, councils, philosophers, divines, and pleading wives have fallen before the conquering weed. When not satisfied with the delicious sweets of its nectared juices, men have invented curious arts by which to quaff its smoky virtues, and when this combination of delicacies has not been sufficient to satisfy they have fed it to their noses. Such is the history and mystery of tobacco, but the whole secret is found in the power of habit, contracted by indulged appetite. Here is the source of all excess. This is a history also of the power of alcohol. To this cause it owes its conquests. Your only security therefore is in total abstinence from all that intoxicates.

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EFFECTS OF DRUNKENESS ON THE HUMAN BODY.—A number of the Western Chistian Advocate, April, 1836, contains an able address by Bishop Soule, before the Lebanon Temperance Society, from which we make the following extract:—

The body of man is a mysterious and admirable organization. In its structure, operations, and uses, it is a noble moument of the wisdom, power, and goodness of the great Creator; and is designed, according to reason and revelation, to be the "temple of the living God" The proportion, harmony, and use of the various parts constitute it a "beautiful building." But the adaptation of the several members, as instrumets of the soul to the worship of the Deity, and to the promotion of our own happiness, and that of our fellow creatures, demonstrates it to be the production of an infinitely wise and benevolent design. Hence the obligation to employ all these members as "instruments of righteousness unto God, "and as agents of blessedness to man. But drunkenness is a vile prostitution of the whole body. It enervates the entire constitutson, prostrates the strength and vigor of the system, and unfits its debilitated subjects for the rational and useful avocations of life. Look, if you can endure the sickening sight, at those inflamed and almost putrid eyes! See the nose, that organ designed to inhale the breath of heaven, made sweet by a thousand precious odors exhaled from the flowery bosom of the earth, reddened, swol-

len and corrupted. Behold the face, the original monument of all that is great and noble and beautiful in man, frightfully distorted and deformed! Look at those palsied hands! See how they tremble, and refuse their wonted deeds of usefulness! How the feet and legs fail to perform their ordinary functions! How the drunkard reels, "half inclined to earth," till at last he falls in mire, and claims society with kindred swine! We turn away with shame and horror from this disgusting portrait of man shorn of his strength, spoiled of his beauty, transformed, brutalized, and ruined. But if we remove the outward vail, and examine the citadel within, we shall have melancholy proof that intemperance has not been less efficient in its desolating ravages on the interiour workmanship, than on the external organization. The digestive organs are deranged; the liver and all the biliary functions become morbid; the brain is affected; the lungs, with all the mysteriously connected membranes and vessels, are fearfully disordered; and the heart, that grand emporium of life, with all its arterial ramifications, acquires an unnatural action; and either propels the vital fluid too rapidly through the appointed channels, or, enfeebled in its energy, requires the crimson current to move too slow. Were it necessary, I should certainly be sustained in these views by the authority of the medical gentleman who are in attendance on this occasion.

### THE LIFE-BOAT.—A COLD-WATER SONG.

BY GEORGE KENT, ESQ.

When through the torn garb the wild tempest was streaming,
O'er the wave of "blue ruin" red lightning was gleaming—
Scarce hope lent a ray the poor drunkard to cherish—
Humility's cry was—"O help, lest he perish!"

First TEMP'RANCE extended his hand for protection—
But *gently*—as if to be done *on reflection*—
Not to "pluck as a brand from the burning"—but taken
With *care*—lest the system *unduly* be shaken.

Bold ABSTINENCE next, with a zeal more engaging,
His war with the elements manfully waging,
Was seen to reach forth, *'mid the waves' wild commotion*,
A plank, that seem'd firmly to ride the old ocean.

But not till the *Life-boat*, "TEETOTAL," appearing,
And her course through ths breakers triumphantly steering,
Came *full to the rescue*, was safely ensured,
"Drowning honour pluck'd up;" and the lost one secured.

Then hail to the LIFE-BOAT! salvation extending,
The poor making rich and the friendless befriending;
And success to the element—thus far that brought her
On the voyage of benevolence—*real cold water*.

### "Touch not the Bowl."

Look at yon form of man—upon whose brow
Is the deep impress of corroding wo—
Look at his tattered garb—his languished eye,
His pallid cheek; and ask the reason why:
Alas! that meagre form was once the pride
Of all who looked upon him—by his side
Walked his adoring partner, while success
Crowned every enterprise with happiness;
Once genius poured her glories on his sight,
And his bright fancy grasped them with delight;
Aut ah! Intemperance! the child of Sin—
Opened her snares, and took the captive in.

Go to the hut where Penury and Pain,
With ghastly sickness, hold their dreary reign;
Where pleasure finds not entrance—where Despair;
With her infectious breathing, taints the air;
Survey its wretched inmates—would'st thou know
The hidden source whence all their sorrows flow?
Intemperance, laughing, cries, I did the whole!
I gave, and they partook, the tempting bowl!"

Go to the prison-house—assume the task
To gaze upon its sufferers—and ask
Why man,—whose energies were given,
To fit him for a blissful seat in heaven,—
Should thus degraded be—shut from the world,
And into infamy's black torrent hurled?
Intemperance cries—"'Twas under my control—
I gave, and they partook, the tempting bowl!"

Mortal! TOUCH NOT THE BOWL—within it lie
Despair and anguish, hopeless misery!—
It sparkles to entice thee—yet beware!
Remember—thousands have been ruined there!
'Twill kill the body,—'twill destroy the soul!
Mortal! Touch not the bowl! Touch not the bowl!

E. Y. R.

*Maryland Temp. Herald.*

### "Still Slop" Milk.

The following is extracted from an article published in a New York paper, written by a physician who has been in the practice of medicine in that city more than twelve years. It developes some important facts in regard to the influence of alcohol on society. The more this influence is investigated, the more diffusive and destructive it will be found. There are still to be discovered other pernicious consequences resulting from the trade in alcohol—other fountains of misery and death flowing from the same prolifick source.

We hope every one will read and consider this article. Mothers especially should ponder it deeply. They should reflect that the human milk is affected precisely in the same manner as that of cows, by similar causes. There are many women in our country who make a practice of poisoning their milk with beer, cider, or other alcoholick beverages. Many a child once vigorous and healthy, has fallen a victim to this vile appetite of its mother or nurse. The beer milk or cider milk of the human mother, is about equivalent to the "still slop" milk of the cow—but read for yourselves.

"Children who are fed with "still slop milk," have a pale, cachetick appearance, are extremely subject to scroffula, and are sure to take any epidemick disease prevalent. To scarlet fever, measles, whooping-cough, they are particularly subject, and will take them upon the slightest exposure. Such children, also, are very apt to sink under any disease, with which they may be attacked. There is a laxity of the solids, and a vitiated condition of the fluids, which predisposes them to disease in its most malignant form. If, for example, they are seized with the scarlet fever, it will either be the highly congestive form, which is almost certain to prove fatal; or it will be attended with that gangrenous or phagadenick ulceration about the throat, which is perhaps equally dangerous. And so of other diseases. There can be no doubt that this arises chiefly from a vitiated condition of the whole system, occasioned by improper diet; and of this diet, "still slop milk" forms an important part.

"Were it not for the use of still slop milk, our distilleries would most of them have to stop. As it is, they have to suspend operations when the price of grain is high; and at times they are in the habit of diluting their slops by adding more than half water, in order to save themselves from loss by the low price of whiskey. I have often been told by milk men, that occasionally the "slops" are so thin and meagre, that a peck of Indian meal, disseminated in a hogshead of water, would contain more nutriment than the same quantity of swill. Indeed, it was this very imposition which induced several milkmen to stop feeding it to their cows.

"There is another circumstance worthy of note. Still slop milk is of a pale bluish colour, and where cows are fed with it almost exclusively, as they are at the distilleries, it is necessary to colour the milk, in order to make it saleable. This is actually practised with all such milk. Starch, flour, plaster of Paris, &c., are used for this purpose. This enables them to give it a rich and beautiful white colour, and to dilute it with about an equal quantity of water. This may be called one of the "tricks of the trade," but of course it is thought nothing of by men whose consciences are not troubled by turning 'the staff of life' into poison.

"But to return. When called to visit a sick chilp, my first inquiry always is, What is the usual diet? Do you give milk to your children? Who is your milk-man? These are usually my first questions; for the answers always furnish more or less clue to the proper treatment. It is a rare thing, I believe, in this city, for a judicious physician to allow a child to be brought up by the bottle, without particularly directing the kind of milk to be used, and how it is to be prepared. I have a long time been convinced that it is far better and safer to use barley or rice water, arrow root, and other farinaceous substances, than to allow any milk at all,—for such has been the difficulty of getting good milk, there was always more or less danger of imposition. From late inquiries, however, I believe these difficulties are in a fair way to be removed.

"I could give you any number of cases where the health of children has been utterly destroyed by the use of still slop milk; and I could convince you, I believe, that the cholera infantum itself, the great scourge of our city, is in fact caused chiefly by the use of this milk, either by the mother or the child, or both; for it is a singular fact, that in the large cities of Europe, where other causes of diseases, with the exception of this, are as prevalent as in New York, this disease is absolutely unknown. Hence, the efficacy of a removal to the country; as a change of diet is the necessary consequence."

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PENNSYLVANIA.—Memorials to the legislature are in circulation for signature, requesting them to make the traffic in spirituous liquors a penal offence. The Rev. T. P. Hunt is engaged for the winter as Temperance agent in Philadelphia and vicinity, and is very active in the great cause.

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### THE ECLIPSE.

We make the following extract from Bushman "On Instinct and Reason," and should like to know from any of the readers of "Thd Friend" who were favourably situated for such observation, whether any analogous effect was noticed during the recent annular eclipse. It is remembered by some that during the eclips of the sun which occurred some thirty years ago, the poultry instinctively went to roost.

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All the acts we have just enumerated as occurring in the animal kingdom, are in strict accordance with impressions made on the nerves, and founded neither on accident nor reflection. It is thus, as the poet observe:—

"That when the dawn, in russet mantle clad,
Walks o'er the dew of yon high eastern hill,
* * * * *
The cock, that is the herald of the morn,
Doth with his lofty and shrill-sounding throat
Awake———"

And it is from the same impresion of light that the greater part of the animal kingdom are stimulated to activity with the approach of sunrise, while they retire to repose at its set; and, as has particularly been remarked of birds, if an eclipse occurs, they still obey the impulse of sensation, retiring as darkness comes on, to turn to their fluttering and chirping as it subsides. Expecting the annular eclipse on 15th of May last year, we were wandering in the ducal gardens at Mannheim on the Rhine. In the full glare of sunshine that preceded the approaching phenomenon, the close thickets of the gardens, overgrown with brush and underwood, were redolent with songs poured from a thousand little throats of the groves' sweetest choristers. But as dimness threw her mantle on the earth, all was hushed; there was no sound save that of dreamy stillness which the poet only hears, whispering to his soul unearthly words. For a few moments it continued, feeding our hearts with fancies wild and strange. But no sooner did dimness begin to deepen into shade, and darkness, like that of evening, shed its influence around, than the voice of the nightingale burst upon our startled ear, "warbling his sweet notes, as if he feared the night would be too short to utter his lovely chant.

## POETRY.

### HEALTH.

*Extract from Solyman Brown's Poems on Health.*

"Seek not for fierce and fiery stimulants
That mix galvanic lightning with the blood;
Nor base narcotics, only fit to lull
The lazy Turk upon his ottoman:
But seek true nourishment—delicious bread,
In all its varied forms from white to brown.
Wheat, rye and maize, the Indian's golden grain,
And barley, better used for infants' pap
Than tortured by the serpent of the still,
Or fermentation of the brewery;
And e'n the oat, that much neglected grain,
Which yet the prudent Scot knows how to use,
And draws from it delicious nourishment;
These are for bread. Milk from the brimming pail
Which some fair dairy maid with music brings
Sweet to the polish'd pans; and butter too
Fresh moulded in a mass of burnish'd gold;
And cheese, with eggs cooked slightly now and then
May give keen relish to your children's fare.
Next from the garden cull delicious store,
Of wholesome nutriment. Asparagus
The earliest pledge of spring; and peas delicious;
The solid bean which made the Romans strong,
And gave its classic name to Fabius;—
These, with the roots and herbs that summer brings,
Unnumber'd as its flowers, the mother's hand
Distributes freely to her household throng.
Then to the field repair. The polish'd plough
Has mellow'd up the soil, and fitted it
For that abundant root, the rich return
Our country gave to Europe and the world,
For all their gifts of science and the arts—
The esculent potato!—Gather it
In heaping measures for your daily use.
Whether the summers' sun is high in heaven,
Or snow of winter warp the freezing world,
Your frugal meal should seldom be despatch'd
Without this precious root. Its magic power
Has formed a garden from a wilderness
Through half the confines of our native land.
For well we know without its potent aid
The woodman's axe would never yet have rung
In half the western world, where now are seen
Cities, and villages, and fruitful fields.
Go to the orchard. There the apple hangs
With scarlet blushes on its polish'd cheek.
The peach, cradled in down, is there, the grape
Curling its tendrils round the purple fruit
Pendant in clusters; and the acid plum
Melting beneath the kisses of the sun.
All these are good for food:—And in the field,
The strawberry that blends so lusciously
With sugar'd cream; the whortleberry too
And raspberry, with others yet unnam'd
In poet's song:—these offer to thy choice,
And every circling season brings them all.
Nor does the tangled forest quite forbid
Thy hopeful search. The blackberry is there,
And the wild grape; the apple of the sweet
And flowery honeysuckle, and the food
That gives the noisy squirrel bounding health—
Walnuts and chesnuts, beech and hazle-nuts.
All these may mingle in your annual hoard
And make the young ones laugh, with no effect
Injurious, should you not habitual blend
The fulsome fatness of the slaughter-house.

### What I have seen.

I have seen the respectable mechanick going several times in the day to the dram shop; and particularly in the morning he travelled his circuit as regularly as the sun. That man, thought I, earns wages to put into a bag with holes; and that man's wife will before long be a penniless widow.

I have seen the little boy, 6 or 8 years of age, emptying his glass at the counter of a grog shop. That boy would have been better with a glass of milk; and will probably be in the drunkard's grave before he has seen thirty winters.

I have seen a man's face bruised and bloody, and heard him swear revenge on him who did it, and was told that both had been in the grog shop.

I have seen the man of talents, who might have been eminent in his profession, prostituting those talents, and becoming a nuisance in society, by frequenting the grog shop.

I have seen the wife cursed, and a sprightly child abused by a husband and father who had been at the grog shop.

I have seen the young man with a blood-shot eye, and a cheek blushed red, and a down cast look, and his unnatural appearance was explained as soon as I saw him in a grog show.

I have seen the respectable man look both ways before he entered the grog shop, and hasten away as soon as possible. I wondered why, for he is not so shy when he enters a store.

I have seen some who call themselves temperate men, drinking in a grog shop; and I thought their example very unsafe for the drunkard to follow.

I have seen what need not now be told, as the sun will shine on it not many moons hence. *Peoria Register.*

### Temperance and Elections.

A publick meeting has lately been held at the city of Macon, Georgia, for the expression of the sentiments of the citizens, on the presentment of the Grand Jury of the Supreme court of Bibb County, of the alarming evil of electioneering by treating in spirituous liquors, and publick barbacues; when it was unanimously resolved, by those present, "not to support any candidate for the legislature or any officer in the county, who should himself electioneer, or secure others to electioneer for him, by treating in liquors of any kiud or giving barbacues or buying himself or by proxy, votes in any man not to gain his election, or who should by false argument or by force, endeavour to induce another to vote contrary to the dictates of an untrammelled conscience." Pledges to this effect were signed by these present; and committees appointed to obtain further pledges. Let similar measures be adopted & carried through, and the most salutary effects would soon be apparent, in every hall of legislation thoughout the land.—*Boston Recorder.*

### Total Abstinence.

On Tuesday evening last, a discussion took place at the Royal Amphitheatre, Great Charlotte street, between Messrs. Grubb and Acland, on the principle of total abstinence from intoxicating liquors, the former gentleman maintaining that that principle was indispensably necessary to the cure and prevention of intemperance,—the latter the negative of the proposition. The building was crowded to excess. J. Cropper, jr. Esq., being called to the chair, the disputants addressed the meeting alternately, until half past eleven o'clock. A second meeting was held on Wednesday evening, when Mr. Acland came forward, amidst the most enthusiastick cheering, and announced his conversion, which, he said, had been mainly effected by a calm and solemn consideration of one argument advanced by Mr. Grubb,—namely, that the man who would not give up what was at all events a useless and unnecessary enjoyment for the sake of his fellow creatures, was unworthy the name of a man,—aided by the information that it was not the wish or intention of the Total Abstinence Societies to coerce or influence any man by legislative enactments, or otherwise than by reason and argument. In the course of his address, Mr. Acland signed the total Abstinence pledge, amidst the most vehement demonstrations of applause, and then proceeded, as a tee-totaller, to recommend others to follow his example.—*London Paper.*

From the Standard.

### A HAPPY PROSPECT.

As I was passing by a tavern some time ago, on the Philadelphia road, not far from Wilmington, I observed that the sign was missing, and supposed that the wind had blown it down. But soon afterwards, I noticed a neat pale fence around the door, the wall of the house plastered and whitewashed, and an improvement in the looks of every thing around. This struck me as a very curious change in a rum-selling establishment, and I at first conjectured that somebody had purchased the property and moved into it; for I knew that rum never improved the looks of any thing in that way. However, it was not long before I saw the tavern-keeper at home on the premises, though he too was changed; for he was dressed cleanly and decently, and his countenance indicated a like revolution. On inquiry, I found that the man had become convinced of the wrong of selling poisonous drink, and had cut down his sign, and relinquished the business.

I could not help thinking what a blessed change was here. The owner of the house, from being a vender af poison to his neighbors, and a victim of strong drink, was become a sober, moral, and industrious man, and about to be a respectable and useful member of society;—and this without the compulsion of laws, and in consequence of a conscientious conviction of duty. How much hapier must be his wife and family! How brightened their prospects! Peace, prosperity, and happiness open before them, in con trast with confusion, sorrow, and shame.

I was so pleased with this picture, that I could not refrain from making this little record of it, and giving it to you for publication, hoping it will serve to encourage and gladden the hearts of those who are engaged in the glorious cause of temperance. *A Friend of Humanity.*

*Temperance at the Sandwich Islands.*—The following extract of a letter from Rev. J. Diell, chaplain to seamen at Honolulu, on the Island of Oahu, dated April 26, 1838, presents a very important fact in the progress of morals at the Sandwich Islands. If the rulers of this nominally Christian nation would be equally prompt in the suppression of intemperance, that scourge of the land would be effectually restrained, if not wholly subdued.

Yours, &c. J. G.

"The fact of most interest respecting the state of things here, is, that the King has, by a recent proclamation, suppressed all the grogshops, renewing the licenses of two billiardrooms, which are authorized to retail ardent spirits. I think that the measure will be attended with good effects, though it cannot be supposed that it will *effectually* remedy or check the evil it is designed to control. Still, something has been done, and if there are sailors who will still 'drink and be drunken,' the number will not be so great by any means, as was the case when almost the first house and the last house a sailor met with on coming ashore, was a licensed grog-shop, where the fiddle and the noise of merriment drew in multitudes, and who, having once entered such a scene, found no restraint to keep them back from being debased by the whole of its temptations. The two licensed houses are under pretty severe restrictions. They are to be closed at 10 o'clock, at night, and are not to be opened on the Sabbath. [*Journal of Commerce.*

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# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short
To spend that shortness basely, 'twere too long,
Though Life did ride upon a dial's point,
Still ending at the arrival of an hour."

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From the Cincinnati Gazette.

## The Doings of a Spirit Shop,

OR THE STORY OF JAMES AND MARY DUFFIL.

A TALE OF REAL LIFE.

'The morn was bright but the storm came,
At high noon they were all wreck'd.'
'O, that my madness lies, let me shun that.'

KING LEAR.

At the close of one fine summer's day James and Mary Duffil seated themselves at the door of a neat little farm house to enjoy the cool of the evening. All was still; no sound was heard within but the low breathings of two little boys, among whose silken curls the gentle breeze was playing, while the hum of insects and the murmuring of the brook over the pebbles, marked them as the only living thing abroad. Mary Duffil had been more silent than usual; when, with some hesitancy at so strange a question she asked James, 'What does that spirit cost that you get at the shop every day as you come home from the field?' 'Twelve and a half cents answered James, with entire unconcern. Did you ever think,' asked Mary what that would come to a week?' 'Why no,' answered James, 'but I can easily tell, six times—' 'Seven, said Mary. 'Ay true,' replied James, 'you are always for coming right up to the mark. I don't go to the shop on Sunday, you know, but I bring it home on Saturday, because at noon I always think of it, it is eighty-seven cents. I did not think it would come to so much; it's nearly a dollar: why it takes almost a day's proffit out of the week' 'Well, James,' said Mary how much would that be a month?' —"Three dollars and a half," answered James; 'I could hire a man one whole week every month for that, and then I could raise a good deal more corn.' If it is so much a month,' said Mary, what will it come to in a year? James was quick at reckoning, —'forty two dollars,' said he, 'how things will run up when they are put together, I never thought of only twelve and a half cents, and that I can pay at any time in corn or potatoes or any thing I have. I wonder how much our tea and sugar cost; did you ever reckon?' 'O, yes,' said Mary, 'six pounds of tea, three dollars; fifty weight of sugar, five dollars.' 'Why,' answered James, 'does that little spirit I get every day cost more than our tea and sugar?" 'Five times as much,' said Mary, 'and I was thinking, dear husband, if you could not give it up as well as not, and not go to the shop any more?' 'O yes,' said James, 'I could at any time, I don't care any thing about it; I go there because other folks do, and it's pleasant to hear the news, and it would be mean you know, to take up the room and not pay for it; it makes me a little stronger I suppose, though I am as strong as a lion now; I'm never tired. To-day Mary we had a mowing match, there were six of the strongest fellows in town, and I cut two swaths to their one'

The next morning James Duffil said to his wife, 'I wonder Mary what sat you to thinking what things cost? I guess—I guess you want a new gown, I almost said I would not try to pay for that wood this year, for I thought you might want something, and it would take all I can earn;' and seeing the sun mounting up from beside the hill, he took his scythe, and whistling went to his day's work.—At night, looking a little arch, he said; 'I saved my twelve and a half cents, to day, Mary.' A fortnight after, he went to a neighbouring market & the next morning she discovered, lying in her drawer a new gown; a tear shot in her eye, at the generous spirit of her husband, and yet a slight pain was felt at the occasion. 'He shall not think me selfish,' and long before night she watched for his return. As soon as he came in sight, his children ran out to meet him. He did not seem in any haste, he had an air of easy indifference, a touch of modesty as he silently glanced at his wife, and hung up his scythe, he stooped and kissed each of his joyous boys, sat down with one on each knee. 'I have paid the last dollar,' said he, 'for my farm to-day, Mary, and now I don't owe the first cent in the world; it is as handsome a farm as there is in the country, for its size.' 'But when you were paying so much how could you buy a new gown?' said Mary, 'I was not so selfish as to have you give up any thing for me, it was not a gown I wanted; but I allow it is a very pretty one, and I shall always wear it with pleasure.' 'O, I did not think,' a soft expression stealing over his hardy features, 'you ought to have it and great many other things, if I could get them; besides it did not cost any thing. I saved all those twelve and a half cents; they tried to get me into the shop every day, but I went straight by, they told me my glass was all measured out, and they had rather give it to me than lose my company, but I would not look and said by-and-by, for I thought of you all the time, and now I don't care if I never go there again; besides, I sold the cow for more than I expected, so that we are just as rich as if I had not bought it; and if we get along as well as we have done, we shall have all we want—our farm will bring us every thing, besides a great deal to sell, and we have a new house and these boys must go to school: many a man who has gone to Congress was born in a house no bigger than this; learning makes the man,' putting his hand upon the head of each of his rosy cheeked boys; 'with right conduct added their happy father, 'you must always behave well, if you want your mother should love you.' The last warm rays of a summer's sun never shone upon a happier family.

James and Mary Duffil had been married about four years, and there was not a more promising or happy couple in all the land. He had been trained a good farmer and she a nice house-keeper. True they had but little to begin with; they rented a small farm; he had just enough to buy stock for it and farming utensils, while she furnished three rooms with every necessary article, to which were added a few luxuries; but they had sound constitutions, with habits of industry and frugality, the best of all capital in our free and luxuriant country, where wealth flows in every channel. They were united in their affections, and strong in mutual confidence. James consulted his wife in all the transactions of his farm, while she was ingenious and and diligent in applying every thing for the comfort and happiness of her much cherished family. The first streak of dawn roused them from their light slumbers, and the earliest star of evening lit them to deep repose, the sweet rest of a well spent day. No couple were more constant at church, nor made a better appearance; they were sociable and kind to their neighbours, participating in all the little enjoyments of life. And how could ruin find entrance to so sequestered and happy a spot, where every desire was gratified; for their wants were few; and pleasure, like the early flower of spring, bloomed from behind every hedge, sprung up and down in the valley, and shed its bright face on every hill side. But the seed had been sown from which they were to reap the whirlwind.

Mary Duffil was grieved that her husband had returned to the shop for his daily glass of spirit; but she remembered his many good qualities, which, in every thing else, led him to do right. 'If he finds it injures him he will certainly leave off himself,' thought this confiding woman. In process of time, another son and daughter were added to the family. Mary Duffil found her toils greatly increased and her cares pressing heavily. The current of life had strangely lost its smoothness; nothing prospered as it used to; troubles thickened all around; and yet she perceived they neither dropped from the skies, nor did they spring from the earth; the heavens leant over them as benignly as ever; the sun poured its light and warmth, the rains descended, the dew fell and fertilized all the ground: the crops sprung up and ripened in rich abundance, health bloomed in the family, and yet there was something within that was continually thwarting all those blessed influences. 'It is that spirit shop that does it all,' thought Mary Duffil, as she looked upon her altered husband, whose temper was once sweet as summer, ever so prompt to act that he made the rough places all smooth, but now so slack in all his business, that molehills grew into mountains, his footsteps which were like the bounding deer, now were like one ploughing through a bog; life had become full of little vexations; the fence was broken down; the sheep strayed away, and one after the other was found dead; the cows were lost through the same broken fence, and days were lost in looking for them; the swine broke from the stall and rooted up the corn; he was churlish to the children and they were glad when he was gone.

With rolling tears did she entreat he husband to abandon that shop, never, never, to go there again, it would ruin him and bring disgrace and misery upon his family. James bent like a culprit before the sorrows of his wife; he acknowledged that it was all true, and he feared that shop had ruined him; he had often, he said, tried to break away, but never had resolution; his tears fell fast to see her so grieved, for he still loved her better than all the world besides, and, amidst all his failings to others, it was ever a pleasure to do anything for her; he made many promises but they were all like the burst flax. Too plainly no doubt was it revealed to her agonized heart, that her husband's locks had been shorn, and that a band of iron had been fastened round him, that she could never break; she had lost her opportunity; once, had she perseverance, she might have saved him.—All their affairs now grew worse and worse; the property wasted away like the snow before the blazing sun; the crops were seized for debt on the ground; the stock was all taken; this poor woman could hardly get the necessaries for her little dependent family, the farming utensils went one after another, the plough, then the harrow, the spade, then the hoe. The besom of destruction had swept over all the premises, the fences were fallen down, the neighbouring cattle strayed in and destroyed what had been left, the barn was falling to pieces, the house leaked in every part of it, the windows were broken, that it afforded not a shelter from the winds. James Duffil now became a terrour to his family; he seemed as regardless of their lives as of any of the household furniture, which he had nearly all destroyed by his violence, and the only security at night was for the children to climb into the loft, where his unsteady step could not go, and his wife, with the youngest child to flee to the barn.

Mary Duffil now felt herself a poor lone woman in the world. 'Few,' said she to herself, 'will ever pity me; every one will say we brought all our sufferings upon ourselves; yet they would pity me if they knew all, for what sorrows are like my sorrows; to live in constant fear of my life, to see my poor children so treated that they quake with fear when they even think their father is coming to see them; so blighted in their youth: they would be happy if they had not any thing, if they were only kindly spoken to; and the worst of all, to see my poor husband, when I remember what he once was, every eye that saw him loved him, now a poor degraded outcast; even the children scorn him. It seems as if my heart would break.

The winter was now approaching; a dreary season for those who have no household comforts, and it seemed to this poor woman that her family must perish, but suddenly she formed the resolution to make one more effort to save them, to go to the shop-keeper and engage him not to let her husband have any more spirit. It was strange work for such a woman, to complain of her husband; she had long tried to hide him from every eye, and that shop was a sad place for her to go to. There stood those huge hogsheads, filled with their maddening draughts; there standing under them the measure of every kind, glasses in array all around, the gibbet, the block,

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could not have pierced a heart with more agony, than did the sight of these executioners of her poor, bleeding, suffering family; but the shopkeeper was a human being; 'he must have some compassion and will befriend me,' said Mary, 'when he knows what we suffer.' She told him that she had to beg him not to let her husband have any more spirit, that she was sometimes afraid her poor children would be killed, that every night when he came from the shop he seemed to have lost his reason: that she and her children were obliged to get out of his way; that it was cold, now, she did not know how to sleep in the barn with her little girl, that she was a feeble child, and she could not keep her warm; that if her husband could not get any spirits he would be kind and help them. The tears fell on her apron, as she stood, her head cast down, pleading to the only person who she believed could help her.

The shopkeeper told her that he was sorry her husband had taken such a course; that when he first came into the shop he thought he was as likely a man as ever he knew, and every one said there was not so promising a young man in town, one so likely to get up in the world, and he stood out a great while; but it was strange how the habit of drinking gained upon him lately: he is now the most troblesome man that comes into the shop.

"And why do you let him have it,' asked Mary,' you see it has ruined him and all the rest of us?"

"Why, my family must live,' replied the shopkeeper, "those who pay for my goods I must let have what they want."

"Must my family be destroyed that your family may live;" said Mary Duffil, in a tone of bitter suffering, "will that excuse stand in the great day of reckoning?"

"I shant sell him much more," said the shopkeeper hastily, "the mortgage will be out tomorrow, and if he don't pay he must quit.'

"Mortgage," said Mary, thunderstruck at the sound.

"Yes," said the shopkeeper, "it has been mortgaged these two years, and can't wait."

As if the current of life had been frozen, she turned and swiftly went home.

"Any other wamon in town would have known it long ago; but nobody could ever speak to that woman about her husband: I always feel bad when I see her, that it was done at my shop; but folks must live," he said, and shut the door.

It was a hard snow storm, but this broken-hearted woman heeded it not; to-morrow tho't she 'we must all be cast into the open world.' 'O, that the grave would hide me; and my poor children, what will become of them! will they follow their wretched father's steps; better never have seen the blessed light of this world, than to quench its beams with our own hands.

As she entered her house, her four children were cowering over a few dying embers; the oldest, James, a boy about ten years old was holding his little sister, a child of a year; she shed not a tear, but they saw something was the matter, and each one pressed closely to her. 'We must all go away to-morrow; you will never sleep here again,' said she to her children; 'the shop-keeper says your father owes it to him.' They all cried and sobbed till the two youngest boys fell asleep; their mother led them to their bed; she did not attempt to hide them. 'I cannot save them any longer,' thought she, now grown desperate in her grief; she sat down with her ltttle girl in her arms, and James sat close by her.

"Where are we going mother," said he, "when we go away from here."

"To the poor-house, my child," answered his mother.

"Where that fool is?" said James.

"Yes," answered the mother.

"And where the crazy man is that screams all night?"

"Yes, my child."

"And shall we have to live with them?"

"Yes," answered his mother, "we must all live together; there is but one room."

"And won't the boys dispise me?" asked James.

"Yes, I'm affraid they will; they will tell you that your father is a drunkard, and you are a poor town boy."

"Can't we go and live somewhere else?"

"No, my child."

"Mother, would father not have been a good man if it had not been for that shop?" said James.

"Yes, my child; he was always good before he went there; he would have done every thing for us: it is that cruel shop has done it all."

"And if father had never gone there, we should not have had to go away from our house, should we? and they could'nt have had our mowing and our corn field, and that pretty wood lot, too? Our horse and wagon that the shop folks used every day; I should think that would have been enough. And there's our two cows that stand in their yard; it makes me cry when I see brindle there; all the whiskey in the world ain't as good as she is," and seeing his mother's eyes filled with tears, "Mother," said he, "I shall be a pretty man soon, and then I will take care of you, and we will go away and live a hundred miles from a gin shop, and father will come, and he will be just as he used to be, won't we?"

Just then he heard the muttering voice of his father upon the threshold; and, as he pushed open the door, the poor boy in a fright started and hid behind his mother. James Duffil had been to the shop, and, after getting his dram, they told him his mortgage was out, and if he could not pay, he must seek some other place to live in, for they could not wait. Enraged by their threats he grew violent; and being glad to get rid of one that could pay no longer, they thrust him into the street, and shut the door upon him. Infuriated to madness at such treatment, he went home to wreak his madness upon his innocent family. The starting of James was the signal for the wrath, and seizing him by the collar, with curses, 'there, hide again when I come,' he dashed him against the wall; his wife sprang to save her darling boy; his screams started the two little ones from their sleep; and screaming at once, the father seized one and then the other, and threw them out of the door into the snow. Mary now fled to rescue them, when he suddenly pushed her over the threshold, shut the door and bolted it, muttering vengeance to any one that came there that night, threatening that he would be the death of them. Piercing were the cries of all the children; James kept fast hold of his mother; she fell with the youngest in her arms. With almost supernatural strength, shrouding them as well as she could in her arms, she carried the three youngest to the barn, and folding them up close together, rushed to the nearest neighbour, and, getting some blankets, she spent a long, cold, dark night, listening to the wailings of the suffering children, and labouring to save them, if possible, from death.

The next morning an officer came and took possession of the house and ground. James Duffil sat still crying bitterly; but his poor wife shed not a tear; she gathered up the few remaining articles that were left, with a sick child in her arms, little James followed close by her side with one eye swelled, and the other two boys crying because there was no one to comfort them. This sorrowful group went to the poor house. Mary was past the feeling of degradation, as she sat down in the abode of the refuse of society. The iron had entered into her soul. In a few days the youngest child died from the exposure; the mother closed its dying eyes with a tear. 'Sweet blossom,' she said, 'I cannot wish you to stay in this world of sorrow.' In a few days a fever set in, and she, too, rested from all her trials. It was a moment of anguish when she laid a cold hand on the heads of her little boys. For them she would longer live, and bear the drunkard's curse. But the cup was not full without such a sacrifice. The doings of a spirit shop could only be completed in such an issue.

And who are responsible for such terrible evils witnessed in every town and village, and all our land? Ye legislators, who?

## Communications.

For the Advocate.

MESSRS. EDITORS—Every man who sets himself for the defence of any cause touching the moral or political condition of our race, and which also requires the co-operation of fellow-citizens, is aware that he will find many things to compare and examine—many subjects to labour,—and in the agencies and advocacies of his friends, things to *reprove* as well as things to *approve* and admire.

But to proceed immediately to what I have to say in this article: I notice, among all the good that is done, and all the fair and unanswerable reasonings, and all the speeches of our Temperance Lecturers, there is a very great propensity to laud and magnify the cause they plead. One will aver that the temperance enterprise is the most important moral crusade that has been preached in the world since the days of Luther, Calvin, and others, the bold and benevolent spirits who stood forth in the great cause of mankind, and first set in motion the ball of Protestant Reformation. Another, more bold, will lay the claims of Temperance to our attention, alongside of those of our holy Religion; and in his zeal for Temperance, in the abstract, he forgets, or neglects, to notice any of the capital distinctions in the nature of these claims.

It occurs to my mind, now, gentlemen, that this may be one of the causes why so many good men, and christians, withhold their names and means from the promotion of Temperance.

All men have perfect freedom and right to decide for themselves upon all matters touching their duties, obligations, &c.; and the good Christian might answer such lectures with much reason, and say, that the duties and obligations of a member of the Church of Christ were enough for the employment of all his powers and faculties, and the gospel philantropy co-extensive with all his aspirations. He would bless them for opposing any moral and physical evil, incident to the world of man; but, 'for his part (and he might be commended for saying it,) he would choose to plead that cause which aims a mortal blow at every political and moral evil, and every anti-christian errour and defect in society.

Just a hint is all that I intend. I hope our friends will not again make such mistakes as the above, while we shall be engaged in the lopping off of so principal a branch of that atheistick and infidel tree, whose pestiferous foliage spread the shades of death throughout society, and whose poisonous fruit fills the world with much misery. Let us remember, that ours is a crusade against only ONE of the great evils against which Heaven's vials of unmingled fury are threatened, and on which they will as certainly be 'poured out,' as that God is merciful and true.

D.

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For the Advocate.

### Do you Recognise the Picture?

If the observation is trite, it is true nevertheless, that intemperance is the most destructive sin that ever afflicted humanity. In the time that any other blight of human life destroys its thousand victims, intemperance will have its tens of thousands. No age nor condition—no character nor consequence is exempt from the fate that follows all within its power. Its ravages have blasted the brightest hopes of felicity, and set at naught the highest and proudest endowments of mind. The feeling mind contemplates with peculiar emotions, the families it has reduced to want and beggary, the manifold crimes it has occasioned, and the vast amount of human misery in every form it has introduced into the world.

A few years ago, a man called at the house of my friend and patron in Kentucky, announcing himself an

old acquaintance. He was altogether out at the elbows—his step unsteady—and his face bore striking marks of gross intemperance. My friend recognised in his name only, the son of one of the most respectable citizens of Pennsylvania. They were known to each other in youth and manhood. Were schoolfellows and class-mates; and many a day had rambled together on the hills of the same landscape with their native town; and, frequently, in all the playfulness and innocence of boyhood, they had together plucked the flowers that decorated the green meadows on the margin of the Allegheny and Monongehela. The man's father was wealthy, and he had received a liberal education at one of the best institutions in the Union, where he graduated with honour. After this he attached himself to the study and profession of law, which, in this country, is the high road to wealth and preferment. He married well, and became the parent of two interesting children. But with all these inducements to attach him to a good, moral, and religious course of life—he fell—lamentably fell. In an evil hour he became the victim of intemperance. His business was neglected—his clients left him—his property was swept from him—and, unable to support his wife and children, they were compelled to seek for shelter at the house of his father-in-law, and leave him a beggar and a wanderer—a vagrant—an outcast. As such he presented himself at the residence of my friend—clothed in rags and wretchedness. The fires of life were nearly extinguished in him, and my friend's hospitality seemed only to hasten him in his downward path, and in a short space he died, as he appeared to feel, while he lived—without friends and without consolation. No morning could ever rise again upon the days of this individual, though they appeared to be but little more than half lived out. No day-star could ever rise to cheer again his exhausted and broken spirit. But beneath him was a gulf into which he had taken the irrevokable leap. He used to murmer, poor fellow-creature! that it was a dark, and cold, and bottomless gulf, which was the dread and terrour of his life, and would be, (and it was so) the despair in his dying hour.

This, the reader knows, is only one of the thousand cases that might be adduced of the effects of intemperance. Not an individual exists in our society, but will recognise the picture.

My young friends! learn from the above how dangerous it is to indulge in the social glass. Be advised. Resist the first approaches of temptation. Gird your armour on, and be victorious over your appetites. Remember that temperance leads to virtue. Intemperance opens a gulf, into which, if you once plunge there is no return in safety. D.

Indianapolis' Nov. 1838.

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For the Advocate.

Messrs. Editors —The excellence of the Temperance enterprise is fully admitted by the friends of morality and good order every where; and the efforts to advance the cause appear to be duly appreciated by all this class of society known to me. Yet, upon reading the "Appeal to the friends of Temperance" in No. 5, of the present volume of the Advocate, I am compelled to suspect, that there is something utterly deceptive in these appearances.

We all know that the labours of the press are the greatest and most powerful means of operating upon the mass of society now-a-days; and that it is a species of instruction which is fast changing, and is destined a great deal more, to change the aspect and condition of things. To keep pace, then, with our sister-communities, who employ this power in the States around us, and still to spread our principles; to enlist others into our ranks; and to confirm the many who now stand with us; it appears absolutely necessary that you should not look back now, who were among the first of our citizens to begin in the State, that work which is directed towards the restoration of the vanishing peace of thousands of our fellow-creatures. And I did sincerely regret to learn, that our only Temperance Advocate had been allowed in any—the least—degree, to languish for the want of such aid and means of support as are in the power of almost every lover of his country and of mankind to contribute.

We are agreed, gentlemen, in the idea, that a crisis has arrived, or is fast approaching, in human history. And it were wise for us, could we understand and pay a due regard to all the signs of the times.

You have also well said, that 'The friends of humanity must redouble their efforts, and let refutation meet false assertion in every corner.' Action—action and concert, and co-operation, are what we want.—Well, gentlemen, mingle our word of cheer with the satisfaction you have had in announcing the organized efforts that have already commenced. Continue as heretofore, to justify the expectations already formed of you, from your long experience as editors, and the years you have efficiently adopted your press to the cause of Temperance, and we do not hesitate to promise communications, and orders, and pay, for the Advocate, in behalf, at least, of the St. Joseph Co. T. Society, of which the author of this paper is

A MEMBER.

St. Joseph Co. Ia., Oct. 1, 1838.

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We have received two communications from the Rev. J. T. Wells, now laboring as a Temperance agent and lecturer, in this State, under the sanction of the executive Committee of the Indiana Total Abstinence Temperance Society; from which we make the following extracts.

Under date of Rockville, Oct. 24th, he in allusion to the Methodist Conference says

"I arrived here on Friday, and went to work among the Preachers, and to my great joy found them all favorable to the cause, and disposed to give their influence in its favor, which they did officially by passing the following preamble and resolutions."

"For asmuch as this Conference consider Intemperance a *great evil*, in a *social*, *civil*, and *religious* point of view, and one against which the combined influence of all good men should be exerted: Therefore

*Resolved* 1st. That we feel deeply convinced of the necessity, importance, and utility of the Temperance reformation as carried on by the organization of Temperance Societies upon the principles of entire abstinence from all intoxicating drinks.

*Resolved*, 2d. That we view this organization, (which brings to bear against the cause of Intemperance, the united energies of all the philanthropists, Moralists and Christians, who will engage therein) as the only safe, certain and speedy remedy for intemperance, and therefore demands the hearty co-operation influence speak of the above named classes of society.

*Resolved*, 3d. That this conference requests each preacher to exert his influence in behalf of this good cause, by aiding in Temperance investigations, the organization of Temperance societies, and soliciting subscribers for the Indiana Temperance Advocate particularly, as well as other Temperance publications generally that the publick may thereby be informed on this important subject."

"I will here remark that the above resolutions were not opposed by any member of the conference, either by speech or vote. This fact I think speaks much in honour of that body, and this measure must doubtless serve as a powerful lever to aid in upsetting the tottering cause of Intemperance, not only in this state, but elsewhere.

"The Preachers will go to their circuits bearing a number of the Temperance Advocate, and the editors' and Executive committee's circular in their hands, and the principles of entire abstinence in their heads and hearts, and on their tongues, and the cause of Temperance, by these exertions, with God's blessing, will receive an additional impetus. Let us Labour, pray, and hope for it."

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Rockville, Thursday Oct. 25th, 1838.

Br. Osborn: I now attempt to furnish my report for this number of the Advocate, I would commence by saying that the Society which I formed at Connersville, has been reported to me at Conference, to be in a prosperous condition; numbering about 40 members, is formed on our printed constitution, and is auxiliary to the State Society, and obtained 10 subscribers for the paper. I would also refer you to the account I gave in my letter from Cincinnati, about the Society I formed at Browsville, in the month of August, which is now in a flourishing condition, numbering between 30 and 40 members; this is formed on printed constitution auxiliary to the State Society, and obtained 10 subscribers for the paper. On my way to Indianapolis, I stopped at Nightstown, and held some meetings, and commenced raising a Society under the committee's constitution. They did not organize because a number of the members of the old Society lived in the country, and had not a chance to be present. They whished to have another meeting, and give more an opportunity to join before they organize, that is, before they choose their officers; 25 persons signed the constitution and pledge.

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We are desirous of sending the Advocate regularly to each member of this conference, as well as to every local preacher, and every, patriot, philanthropest and Christian, in our State, who will act as an agent, and send us his address.

We can get the Address of many of the stationed and circuit preachers, from the minutes of the Conference, but as the designation of some of the circuits does not direct us as to the Post-Office where they receive their communication, we would be thankful, if those who do not receive the Advocate, who may see this notice, will instruct us on the subject.

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We understand that some complaints were made at the Conference that in some instances, the Advocate, when ordered, had not been received. In our unsettled state, and multiplicity of cares, some mistakes may have occurred. And, in one instance, we know that the letter ordering a company of 15, never came to hand. —We requested, to have the names a second time that we might forward the paper, or send each subscriber their money, as they might prefer, but we have not been favoured with the names, and are therefore, unable to do so. Other failures may have happened, but of them, we have not been advised, in any way that enables us to remedy the evil.

Of this we are conscious, that every care has been taken to avoid any such occurrences; and the individual to whom the charge of mailing the Advocate has been entrusted, testifies that every publication has been carefully mailed to each subscriber on our lists.

Having struck hundreds of surplus copies of each number, and circulated them *gratuituously*, should satisfy the most fastidious, that we could have no motive in withholding our papers from those who *subscribe* for them. We therefore earnestly solicit every agent to give us the earliest intelligence of any failure that may hereafter occur, that it may be promptly remedied—as we have so situated ourselves that we shall be able to observe the most perfect order, in our business.

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Sudden Death.—A man by the name of Lucien Rowe, from Juliet, (Ill.) died suddenly on board the steamboat ———, on the passage down, just before she arrived at this port. Some few papers of little or no value were found in his pocket, which are in the possession of Wm. A. Carpenter, Esq. Coroner of this city, where his friends can obtain them. It was the opinion of those on board that he died of habitual drunkenness, as he was intoxicated when he came on board, and continued so during the voyage.—*Buffalo Patriot Oct.* 26.

*From the Journal of the American Temperance Union.*

## Mr. Delavan's Parting Address.

On the 4th inst. the respected Chairman of the Executive Committee, took passage in the Great Western for Europe. On leaving us, he addressed the following letter to the Corresponding Secretary of the Union; to which we, with pleasure, give place in the Journal.

NEW-YORK, Oct. 2, 1838.

*To the Rev. J. Marsh, Cor. Sec. A. T. U.*

MY DEAR SIR,

In bidding adieu to my native shores, and, for a time, to those that have so long and faithfully laboured with me in the temperance cause, permit me to address a few parting words to you, as the Secretary of the American Temperance Union.

I think it must be admitted by all, not blinded by prejudice and the use of the destructive liquid, against which, as a beverage, we are contending, that the cry of re-action, failure, &c. &c. by the opposers of this great moral reform, has no foundation in reality; but that the good sense of the vast body of the community, are rapidly adopting our principles.

The great body of farmers, the strength and main-stay of our nation, now cultivate their fields without the presence of any kinds of intoxicating drink; it is as rare for farmers to use alcohol, as it was a few years since, not to use it; and it is most evident, that in consequence of this change, our agricultural interests are in a state of uncommon prosperity; and that while abundance is shed upon this part of our population, extravagance and waste, the usual results of such prosperity, have not been known. Total Abstinence from all that intoxicates has taught many other valuable lessons, and raised high the character of our countrymen. Indeed, that readiness to adopt it and its wonderful results, have given me greater confidence in the stability and durability of our institutions, than any thing else whatever; they have shewn a coolness, intelligence, and an acute observation of what is passing around them, which is a pledge of their readiness in all future time, to correct abuses wherever they may find them.

As yet, our cities have not made the same advance as the country. The mixed and artificial state of society there existing, is a great barrier. Still, in cities a blow has been struck, which if followed up, with decision and perseverance, will, in the end, make it as disgraceful to use alcohol, as a beverage in one form as in another.

I want no better proof of the onward march of the Temperance cause, than that the people are awake to the importance of temperance legislation; and that there is a growing determination, that the laws which license and protect the few to bring taxation, pauperism, and premature death on the many, shall no longer disgrace the statute book.

Already Tennessee, Massachusetts, and Connecticut, have annulled those disgraceful statutes; and as soon as the people understand the subject in all its bearings, every state in the Union will hasten to throw off the oppressional yoke, and participate in the rich blessings which this emancipation will afford them.

Throw out your light then, my dear sir.—Teach the people to feel that they are the law makers. Cause each temperance man to realize that with him rests a great amount of responsibility, and that each has an important office to discharge. Shew all the friends of temperance the folly of sending drinking men to our legislative halls, and then sending them petitions to save the community from the effects of their own practice. Teach the friends of temperance in each political party, that they are as responsible for correct action in this particular, as much as in their political movements. Let it be well understood, that we have no design to form a Temperance party; but that we do desire to see the professed friends of Temperance in each political party, carry out their principles;—to see each party put in nomination men who will cary with them to our halls of legislation, heads free from the debasing effects of alcohol. Let each party send legislators, who will legislate without the intoxicating cup, and our country is safe in the hands of either.

Sir, the period has come, when it is time that the hundreds of thousands of total abstinence men should exercise their just rights and influence. They contribute nothing to the immense mass of evil growing out of the sale and use of intoxicating drinks; but are unjustly taxed to sustain the burdens which the makers and venders, and drinkers bring upon them. On the principle of self-protection, equal rights, it is their duty to protest against the whole system as wicked, oppressive, and unjust.

With regard to the last effort to excite a prejudice against our operations by a general attack on all voluntary associations, and by men generally who, from the first, have opposed but ineffectually our efforts, let them alone. Our whole country is based on the voluntary principle. All we have to do, is to persevere in telling the truth in love, trusting in God; and all objectors will be silenced.

As you and I believe that intoxicating liquors are always injurious, and never useful for persons in health, and a curse to an untold extent, of misery in this world and the world to come, we cannot but think it to be wrong, morally wrong, for us to drink them. We look upon them as the fruit of human apostacy, and upon all use of them from the foundation of the world, as proceeding from that desire which exists in depraved man, to feel and to be as a righteous God would never have his rational offspring. Yet we pass no sentence of condemnation upon holy men of old, we speak only for ourselves and say, for us, in the light we enjoy, it is morally wrong. Even if under existing circumstances, such use is only inexpedient, it is morally wrong. If entire abstinence is required by the law of love, the use and its violation of that law, is condemned by conscience and by God. And I cannot but feel amazed and grieved, that any christian minister should be labouring to weaken these conclusions in the broad, and as it appears to me unauthorised assertion, that the divine Saviour, either made or used intoxicating drinks. That he made and used wine is true, but that it was of an intoxicating character, "the poison of asps and venom of serpents," on which the Spirit of God warn us never "to look," I cannot believe. That we have his full approbation, in pronouncing all use of alcohol, as a beverage, morally wrong, I am entirely confident.

In the spirit however of the last resolution of the Saratoga convention, which calls to union all who practice on the total abstinence principle, whatever be their motive, I am resolved to act. If the use can be abolished, the world is saved.

At the same time it is my firm belief, that until the church of Christ rank the making, vending, drinking, furnishing materials to make intoxicating drinks, to be used as a beverage, as an immorality, as much a sin as gambling, horse racing, and counterfeiting, it will not be placed on its proper foundation; since in my judgment, its moderate use leads to more wretchedness and wickedness, than all other practices united.

While absent, I shall keep you informed from time to time, of the state of the Temperance cause in the countries I may visit, and the means in use to extend it.

May you be guided in wisdom from above, in the arduous and responsible station you now occupy before the world.

Your friend
affectionately,
EDWARD C. DELAVAN.

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Lord Bacon said, the four pillars of State are religion, council, justice and treasure.

Follies bring men into contempt more than vices.

From the American J. T. Union.

## Foringn Correspondence.

*Letter from Robert Fargher, Esq. Isle of Man, to E. C. Delavan, Esq.*

Douglas, Isle of Man, 4th June 1838.

MY DEAR SIR,—As an opportunity now presents itself of forwarding you a small packet, as far as New York, by a young man from this Island, I avail myself thereof, and herewith send you a few complete sets of the Guardian, from its commencement in 1836, up to the present date;—not that I presume it contains any thing new to you in America,—for you are far in advance of England in general,—but it will, I trust, show how we are getting on,—although it does not contain one half nor one twentieth of the reports forwarded for publication.

I have been, and still am, desirous of receiving as many American papers as practicable; and for this purpose, I have since the commencement of the present year, regularly forwarded the Guardian to the editors of about twenty different Temperance newspapers in the Union, with a notice inserted, requesting them to send in return, one copy each of their respective publications, by post,—the expense of which is two pence each; but I have not yet received a single copy in return, I fear they must be detained in the merchant's office in America, or in the post offices of your country, for want of the postage being paid. I can come to no other conclusion in this matter, as our Liverpool merchants dispatch them with all readiness, by their respective vessels, for the various ports of America. Perhaps you may notice this in some way, so as to draw the attention of your brethren of the American press, to a *mutual* and regular *interchange* of publications with Britain and the Isle of Man, which would, I am pursuaded, be attended with mutual benefit to both parties.

I also send you, herewith, a few copies of the laws and regulations of the Independent Order of Rechabites, both for male and female tents; an order which is rapidly increasing with importance and usefulness in the Temperance Reformation. Its *object* is to *supercede* the use of the *old drunken benefit societies*, and its *extent* is *wide as the world;* acknowledging as brethren all who act upon its principles, whether they come from America or the East Indies, from beneath the schorching sun of Africa, or from the frigid clime of Greenland. For further particulars, I refer you to the addresses in both publications, as set forth in the commencement of the Rules.

I received last week (as I *occasionally* do) the *Journal of the Union* for March, the contents of which gave me great satisfaction in perusal, especially your warm hearted reception of our much esteemed and laborious advocate in the temperance reformation, Mr. Buckingham, whose worth can only be appreciated by the inhabitants of Britain, when he shall have "passed that bourne whence no traveller returns!" for I am persuaded, there is too much of party feeling existing in the present day, to do him that justice which his unwearied exertions merits.—But what affords me greater delight is the noble stand your legislators have made against the sale of ardent spirits! God be thanked! that men are found who dare declare the sale of these *waters of death* are immoral, and opposed to the best interests of man! And, above all, that legislators have abolished the laws which sanction the murderous traffick; and declare those who sell these poisons as guilty of a high misdemeanor! When will the happy period arrive, that this law shall be promulgated throughout the Union; and not only the Union, but throughout Britain, and the world;—then will "the kingdoms of this world become the kingdom of our God, of his church, for ever," and he shall reign in the breasts of men.

In reference to the American publications, I can truly say, I never yet took up, or read a single number, without feeling my heart glow with gratitude to the giver of all good, for the noble and fearless manner in which our principles are advocated beyond the Atlantick; and although

separated by that mighty ocean, I have frequently fancied myself present at some of your conventions, and listening to the appeals of your Clergymen of all denominations, as well as those of your medical men, merchants, and others.—The two countries are now brought pretty close to each other, by means of those mighty sea monarchs, the Great Western, and Syrius, and British Queen, &c. &c.; which will, I doubt not, lead to arrangements for the interchange of Temperance Missionaries between Britain and America, which would be attended with benefits to all parties.

A kind friend has presented me with a copy of your Permanent Temperance Documents up to 1836, which certainly is a work of standard worth, and is deserving of general circulation. Indeed, so fully satisfied am I of the fact, that I have partly resolved upon re-printing it from the commencement, in monthly numbers, as a supplement to the Guardian,—by which means it would possess the *invaluable* privilege of a free circulation and transmission through the post office of England, Ireland, and Scotland.—It would extend to about 22 or 24 numbers of 8 pages, would sell for one penny, postage free, and would cost, when complete, about one shilling and ten pence, or two shillings, at most.

I feel fully persuaded, if we would secure the youth of our country, we must enlist the influence of females upon our side; and in order to draw the attention of our young men and women to this importance of our principles, it has often occurred to me, that we must begin at *school*,—where we ought to provide suitable food for their tender minds, by having school books inculcating total abstinence principles with suitable wood cuts, and appropriate tales, showing the miseries of drunkenness, and the benefits of sobriety. These could be told in a thousand varied forms, and would thus easily be impressed upon the minds of those who are to occupy our places, when we are sleeping in the silent dust. I also think, copy-book backs, might be printed with appropriate cuts in front, and a suitable tale upon the back. In fact, we must secure the boys and girls of our land; and if we do so, what mighty work will be accomplished in twenty years. I hope to live to see the happy day, when my grand-children will have to ask the question, "grand-father, what *kind of a thing* was a drunkard? Did *you* ever *see one?*" Thank God! I hope that day is not far distant in this island. Pray, be so kind as to inform me if you have commenced with printing Temperance school-books; if so, please send me a few specimens, as I propose bringing this subject forward at the approaching conference.

I have now nearly filled two sheets and a half, and have not as yet, said a word about the progress of our cause in Britain; this, however, I shall endeavour to do, and that as briefly as possible.

In England the cause is progressing rapidly, and opposition is only in name, for all are now satisfied of the superiority of total abstinence over moderation, except those interested in the traffick, or those who really love their sups. In Cornwall, the lobourers of my esteemed friend and countryman, James Teare—(for he is a Manxman) have been crowned with great success, and as there are many Wesleyan Methodists in Cornwall and Devonshire, who have all united their influence at the approaching change of preachers, at the ensuing Wesleyan Conferance, is calculated to spread our principles wider and wider. In Wales te-totalism is in the ascendant, and their processions, and tea meetings are beyond all praise. There ministers of all denominations, have espoused the cause as that of God, and they have been amply repaid, by seeing sinners converted from the errour of their ways.

In Scotland, at least the southern parts, te-totalism has broken out, and all the whiskey and strong ale, given away by the brewers, only tends to feed the flame in place of assisting to extinguish it. Men begin to see things as they really are, and some of the towns in Scotland have acted nobly. Two publications upon total abstinence principles, have been established, and are likely to meet with encouragement; one at Glasgow and another at Paisly—a few of whose numbers I enclose.

In Ireland, the labours of John Hockings, the Birmingham Blacksmith, have produced wonderful effects, especially in Dublin, at Belfast, and in other towns in the north of that country. I believe he has kindled such a fire in that country, as all the rich porter brewers and whiskey distillers will never be able to extinguish; and from the testimony of our worthy friend Robert McCardy, formerly of Halifax, I believe I may say, in his language: "No country under heaven is riper for total abstinence than old Ireland!" Poor Professor Edgar has sunk into degradation, if not into abject contempt! What can the man mean? Would he tell the Irish to cease drinking whiskey, and teach them to drink ale and porter, that they might become as drunken and as degraded as the inhabitants of England? Forbid it, heaven! Rather let his name be blotted out, and another take his office.

In this island, I am happy to say *all the moderation* societies are dead, and peacefully interred two years ago; and so much are we opposed to this principle, that a chosen band of Rechab's sons and daughters (about 400) and the whole of the main body of the te-total army, amounting to about 8 or 10,000 (out of a total population of forty thousand) watch her grave by night and day, while our Rechabite band of musicians (25 in number) stand ready to sound the alarm, that we may prepare for the battle, and again consign her to the silence of the tomb.

Dropping metaphor, however, in no country that I have heard or read of, have greater effects been produced than in this island, which a few years ago, was proverbial for drunkenness; but is now quite the reverse. Such have been the fruits of total abstinence principles, that several breweries have been closed, while all our spirit merchants are bemoaning the decline of their traffick, and are merely holding on, in the expectation that te-totalers will break their pledge, and again return to their haunts of wickedness, crime, and premature death. Already have our merchants ceased to import to more than half their usual extent, and it is the conviction upon my mind, from conversations which I have had with several of them, that there are more spirits now in this island than will be consumed for ten years. Brandy, Geneva, and Wine, are now our principal imports. Scarcely any rum.

Speaking of wine, I should much like to possess some of the American works upon that subject; as well as a few of any other publications you may consider worthy of sending me. If you will be so obliging as to send me a packet of temperance publications, through our mutual friend Mr. Livesey, or any of our Liverpool, Birmingham, or London friends, I shall feel honoured, and shall willingly remit the amount through any channel you may please to direct. And if your corresponding secretary can spare time to write a few lines occasionally, I shall with pleasure pay the postage at any time; as American news is much sought after throughout the kingdom. I will write you in return.

Praying that the Almighty may bless you, and crown the labours of temperance men with great and abundant success, not only in America, but throughout the world.

I remain,
My dear Sir,
Your very obedient servant.
ROBERT FARGHER.

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A SHORT ARGUMENT.—A gentleman was railing a few days since at a publick table against the law of Massachusetts, as depriving men of their natural rights to buy and sell, and get gain; and, turning to his neighbor, asked him if he did not think it high handed oppression. The gentleman replied, Sir, call it oppression if you please. I will state one fact well known to myself. A tax bill was recently brought on my city property of $800 for which I gave my check. I carefully looked into the subject, and found that $650 of it was for the support of drunkenness. Now what is this but oppression. But I suppose I have no rights. Rum sellers have all. They may tax me to support the criminals and drunkards they make $650 and I must be still. Sir, said the gentleman, Massachusetts is right. It is the best argument I ever heard. It has overthrown all my theory about free trade. I will say no more, but go the whole with you.

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## A DISTILLERY EJECTED—NOBLE EXAMPLE.

*From the Michigan Observer.*

BATTLE CEEK, CALHOUN CO.,
Aug. 25, 1836.

*Mr. Isham;*

Nearly two weeks ago, certain persons came into our village, and purchased a quantity of ground for the erection of a Distillery. They were told that they would meet with decided opposition, but that made no difference. In the evening a meeting of the people was held. The enterprising and respectable part of the village were generally there. The meeting was addressed by persons of various denominations. The Society of Friends manifested their interests in it. After a full discussion the following resolutions were adopted, without a dissenting voice. I give them as near as I can from memory.

*Resolved*, That distilleries are always a source of evil, and especially that one in this village at the present time, and particularly on the spot proposed would be productive of evil *every way*.

*Resolved*, That a committee of seven be appointed to wait on the purchasers, and make known to them the feelings of this meeting—and the resolution adopted—and urge them to desist from their undertaking.

The committee visited them immediately. The man who sold the land was willing to take it back. They finally agreed to do it, on condition of being paid TWENTY FIVE DOLLARS. The money was handed them the next day, and they were ready to depart; as far as I know, *without shaking off the dust of their feet*, and with the consolation, whatever it may be, of *having taken Twenty-five Dollars from the village of Battle Creek, to hire them not to be a perpetual nuisance to it, so long as God should permit them to breath his air*.

Yours with much respect,
JUSTIN MARSH.

P. S. Before this letter is gone from my hands, I have received information from the neighboring village, Verona, that the company of Distillers have, by some means, been defeated there also, and I think have abandoned our region entirely, as a hopeless spot for them. I will just say, in addition, that since they came, a Temperance Society has been new modelled in Battle Creek, on the principle of total abstinence from all that intoxicates, and appears flourshing. I think that the Lord will bless their visit among us, and make it promote the cause of Temperance, although they meant not so.

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A CHILD'S FUNERAL.—It is the most touching of sights, the burial of a little creature, which shuts its eyes as soon as the glories of earth open to its view, without having known the parents whose tearful eyes are gazing on it; which has been beloved without loving in return; whose tongue is silenced before it has spoken; whose features stiffen before they have smiled. These falling buds will yet find a stock on which closed in the light of the morning, will yet find some more genial heaven to unfold them.

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STANDARD OF VALUE.—The worth of every thing is determined by the demand for it.—In the deserts of Arabia a pitcher of cold water is of more value than a mountain of gold.

## THE ADVOCATE.

We would call the attention of our readers to the two letters published in this number of the Advocate—one from E. C. Delevan to the Rev. J. C. Marsh, Cor. Sec. of the American Temperance Uuion, and the other from Robert Farger Esq. Editor of the Temperance Guardian, of the Isle of Man, to E. C. Delevan, Esq.

These communications, which we copy from the Journal of the American Temperance Union, are from two veterans in the Temperance cause, one on each side of the Ocean—Men, whose philanthropick hearts feel for human degradation and human woe. They have long felt—they have long laboured to mitigate the miseries of their fellow beings; and, when the names of purile pretenders to patriotism and philanthropy, who endeavour to gain immortality by heralding forth their love of liberty and the true happiness of man, shall not reach the third month of autumn, the names of such men will be preserved as evergreens, in the memory of succeeding generations.

Prompted by no avaricious designs—goaded on by no unholy ambition, they devote their time, their talents and their means, to redeem the world from an error which has sacrificed its millions. The influence of the truths they exhibit are going out through all the earth, and disenthralled millions, are already rejoicing in their efficacy. Never have the efforts of men been so signally blessed in any temporal revolution—and its ameliorating effects are rolling onward, and may be seen at the raising of the humble cabbin in the western wilderness, where the pioneer has struck for a home, and on the isles of the sea, where the daring mariner is in pursuit of climes yet unknown to civilized man. In every grade of society, from the highest to the lowest, the truths that have been promulgated, have more or less influence, and the noblest victories have been achieved over that tyrant of the world, the force of habit, by temperance principles, that has ever been gained by man, under the most propitious smiles of a benificent creator.

But when we take into consideration that less than a quarter of a century ago, these principles had not one advocate where now they have thousands—that then the facts upon which they are based had never been investigated,& were consequently not understood—that at every advance multiplied reasons in their support disclose themselves, the moral force with which the adoption of these principles are urged home upon the understanding, consciences and interests of mankind will at once be seen to be irresistable.

With what courage then should the friends of this righteous cause labour to carry on this work of love to man, until all are saved from the curse of dissipation. Let those scoff who will, and oppose who may, it will be carried on; & the time is not distant when those who will take advantage of the weaknesses of their fellow men to elevate themselves, either by amassing their substance or securing their suffrages by the means of this accursed traffick, will be considered in point of crime, as classed with the most abandoned of the human family. And why should not those who proceed in these means of self aggrandizement be so ranked, when they have evidence daily before their eyes of the degradation, misery, crime, and waste of human life they are perpetuating? And, if they will persist in despite of light and knowledge, in a course so ruinous to so many of the human family; who is under obligation to withhold their efforts to save the deluded, for fear they may wound the feelings, or interfere with the interests of the guilty? The small voice that at first proclaimed Temperance principles, has been joined by millions of other voices, and from the pious mothers in soft whispers instilling temperance principles into the minds of the children she nurses upon her lap, to those that are capable, by their rich tones to enchain the most enlightened audience upon the earth, are now every where employed, in holding forth these sacred truths—and, sons of thunder, are crossing the mighty deep and encircling sea and land, and in defiance of the scoffs, sneers, and threats of the vicious and interested are proclaiming these truths to a suffering world, while that mighty engine the press, is diffusing these sentiments—and, the temperance influence, little as the village politician, who violates the laws of our land (and that too in violation of his oath to support these laws) by treating at elections, & the manufacturer and the vender of these death drinks may think of their destiny, all these voices united begin to roar as a mighty tornado, that will strip them of their frail covering, & leave them exposed by-and-by, to that storm of publick reproach, which will operate with that, within their own bosoms, to wither them before its influence. Nor will they be able to take shelter under the disengenuous cry of priest craft! church and state! nor any other subterfuge, their already hard pressed ingenuity may be able to suggest—The fiery liquids are known as poisons—and it is known that those who still use them as instruments of duplicity, know them to be such—their utter uselessness as a beverage has been tested and established by hundreds of thousands, while their ruinous tendencies have unfortunately been experienced by millions—and, are known to all.—And the time is not distant, when fathers will arise for the safety of their sons, and sons for the safety of their fathers—brothers for the safety of brothers—and nobly declare that the statute books of their country shall no longer be disregraded by shielding a few avaricious individuals, in scattering and perpetuating through the length an breadth of our land, misery, crime and death, to such a wide spread extent, that there is now scarce a family but has contributed its victim, (and this sacrifice too has often been demanded in its brightest ornoment) the memory of whom will like an injured ghost arise in the publick recollection, and goad the reflecting and patriotick on to deeds of duty, in extirpation of this scourge of nations.

Thank Heaven, in addition to all the influences above enumerated, enlightened churches of every sect, and business men of every order, and, independent politicians of every party—the farmers, mechanicks, labourers, and even our children, are beginning to understand this subject, and are learning more and more of it; and philanthropists are devising measures to illucidate it more and more to every mind—and the time is not distant, and in some places has already arrived when it has been introduced into schools, and when it will be universally introduced, and the evils which has already been done will be imprinted on the youthful minds in every civilized country. How then can the manufacturer, and vender, who will persist in this unholy calling, and endeavouring to seduce his fellow creatures to perpetuate, and to form intemperate appetites, which he knows will ruin them for time and for eternity, hope to have his name escape being classed with those who have been distinguished men of blood.

In making these remarks we would by no means cast unjust reproach upon any, but feel it a duty to raise a warning voice, that those who are unsuspectingly pursuing this unholy avocation may look around, and discover their situation—and, make a virtue of necessity, if they can be reached by no other motive, and at once yield an untenable point. They cannot much longer deceive themselve—even now. let a man go into any town where the citizens have a desire to prosper, and wuere they have any regard for the reputation of their community, and propose to establish a nursery of dissipation, and he will find difficulties to contend with at every step. In "nooks" & "corners," usually dedicated to deeds of darkness only can they find resting places, and avail themselves of the unrighteous license laws of our country. Few decent men will rent a tenant, at the present day, to be converted into a slaughter house of his neighbours—and few thinking men will sign the necessary petition to enable him to obtain a license—therefore we say to those engaged in the business of ruining their fellow beings, escape, or degradation will reach you, much sooner than even we have heretofore anticipated.

## To the Retailer.

Sir, were you to reflect upon the true tendency of your avocation, in all its bearings, you would at once abandon it. But, so grave are the sanctions it has received, that few have ever questioned its propriety until within a few years, and some even at the present period seem to conceive that it is a necessary one.

The influence of self interest is very great upon all classes of men; and perhaps it is as great upon those of your calling as any other. Individuals have, in days past, by the trafick in intaxicating drinks advanced their temporal interests to a great extent, and, it is no doubt with the hope of advancing yours, that you have engaged in it, and that you contemplate a continuance. But there are others which should be appreciated higher than pecuniary interests. And it is very much to be feared that those who neglect these interests at the present day, for the sake of a few dollars and cents, do not judge rightly of their own.

Were it not for the retailing establishments in our land, wholesale dealers would cease their trade, and then the manufacturers, would abandon their operations. This once accomplished, and, we would no longer see the drunkard reeling through our streets—no longer hear the blasphemous and vulgar imprecation; no longer behold the destitution of families from the besotted habits of misguided parents—We should more seldom hear of deaths by casualty—shipwreck, the explosion of steam boilers—of roberies, and murders committed by individuals who have become beastialized, and lost all the finer and nobler feelings of man, and been rendered desperate through the influence of intoxication.

Before the insidious qualities of the articles of your traffick were detected and exposed; when they were erringly considered as conducive to the health and happiness of man; in the general ignorance that prevailed, as to their properties, men had a justifiable excuse for vending them—notwithstanding all were culpable for their want of perception.—But now that there is abundant evidence that these drinks which you are daily handing to your fellow beings possess the most deleterious qualities and tend to the most ruinous consequences—when there are millions who testify that they are conducive neither to the health nor happiness of man—when patriots, statesmen, philanthropists and Christians of almost every nation, party, and sect, are calling upon you to stay the dessolating flood which you are pouring forth upon suffering humanity—when the most skilful physicians, are proclaiming that your traffick in an article of poison; and you have evidence within your own knowledge that it has ruined and slain more victims, than all the armies of the greatest despot with which the earth was ever scourged, your persisting in such a calling, certainly argues a total want of reflection or of correct feeling on your part. Was man irresponsible to his fellow man for the influence of his actions, immediately bearing upon their welfare, you would be less reprehensible, and, were he irresponsible to his creator, you would occupy a more secure position. But when all the destructive influences which your traffick has and may produce stand arrayed before you, at the moment you pass from this into a world of spirits—when the "injured Ghosts" of those you have in the line of your business seduced to their present and eternal ruin stand arrayed in your memory, you will find them implacable indeed, and then, though you may now sneer at friendly admonitions, your nerves will shrink and your heart will wither at the recollection of the mass of crime, you through the agency of your calling, have originated, and the sufferings you are daily and hourly aiding to bring upon your fellow being, and perpetuate among the human family. The light which now illumines your heart on this subject will rise up in judgement against you, bearing testimony that *"You knew your duty, but ye did it not."*

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We take pleasure in publishing the proceedings of a publick Meeting at Richmond, at which a young Mens' Temperance Society was formed and a constitution and pledge adopted. We copy the proceedings from the Jeffersonian. There cannot be better evidence of the patriotism, intelligence and philanthropick feeling of any community of young Men than to see them openly and unitedly enrolling their names, under the Temperance Banner. By this act, they declare their hostility to a habit that has cost our nation tens of Millions of treasure, hundreds of thousands of lives, and made other hundreds of thousands wretched. Let them be firm, active and persevering, disseminating their principles wherever they go, and they will shed down an influence around them, of the most benign character.

We counted more holes in a drab surtout, worn by a young man, who passed by our door the other day, whooping and hallooing from the inspiration of grog, than we remember ever to have seen in any man's coat before—our own not excepted. Say, gentlemen of the bottle and tumbler, who of you took away his fourpences, which he has laboured so hard to earn? Can you think of him without a twinge or two of conscience when the chilling blasts of winter pierces his frame?

You took his money for that which did him no *good*, but much *evil*.—Ye knew it, when you set out the bottle for him. If he should want a meal will you give him the means to procure it? Will you now contribute and give him a new coat to save him from suffering with the cold? Or, will you say he has no business to spend his money, and if he will spend it, let him suffer? You know the unthinking will spend money in this way—if you had not known this you would not have arrayed your decanters of poison to attract their notice.

Remember the injunction to "do unto others as ye would they should do unto you" is to you as well as others—Who of you would like to be induced to go shouting through the streets with such a coat on, and pay, perhaps your last shilling for that which caused you to do so?

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Why is it that many men who keep "*etertainment*," hide their bottls, at the present day, when a stranger approaches their door, until they can ascertain whether he is a tipler, a drunkard, or a temperate man? Is it because they are in dread of hearing the truth from some one? Having been compelled to travel much the past season, we have very frequently observed this, as we approached publick houses. If they were not conscious that their bottles contained poison, and that there were those who understood that these "hospitable landlords" knew this fact themselves, but for the sake of gain in some way, would poison their fellow beings, would they *hide their bottles?* We have often heared of professed temperance men who had so much of the judas about them, that they would even betray themselves, by drinking "behind the door," such men are proper patrons for Londlords who will keep poison, after they are so far convinced of their evil, as to be ashamed of and hide it, at the approach of any man who walks erect, and has not an excessively *red nose*.

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## License Law.

We rejoice to see that the subject of licensing retailers of intoxicatiug drinks is becoming a topick of discussion in publick meetings in many parts of our Union.

This is right. A practice which produces so much evil as the drinking of intoxicating drinks, should be discussed in all its bearings—and the encouragement of a practice productive of so mach evil, by legislative sanctions, should be denounced in publick meetings, through the publick press, as well as in private conversations. We like the spirit evinced in the following article, which we copy from the Maysville Eagle of the 14th inst. Those who think different from the friends of reform, on this subject should be heard, and if they have reasons to advance for perpetuating this source of evil, their reasons should be duly weighed and respectfully considered, but if they are insufficient, and it can be clearly established that the publick good calls for the repeal of the license law, why should it not be repealed?

TEMPERANCE MEETING.—An adjourned meeting of the Maysville Temperance Society, will be held this evening, in the Methodist Church. The subject of the license system will be discussed; and also the propriety of memorialnzing the Kentncky Legislature. The citizens of Maysville are invited to attend—Persons who may not be members of the society—but who feel interested upon the subject, are invited to take part in the discussion. The cause is a common cause, alike interesting to all of either sex, and of every station. Its deadly enemy has been found in the palaces of Kings as well as in the huts of poor men—causing monarchs to stagger and fall on their thrones, while beggars have not escaped its baneful influence. It has blighted the fairest prospects of the child, while the grey hairs of the parent have gone down in sorrow to the grave. Under the banner of temperance the Christain, Patriot and Philanthropist can unite and together vie against the enemy of man's liberty and reason.

W. W. RICHESON, Sec.

Nov. 14th, 1838.

From the Saturday Courier.

## Trial for Manslaughter.

AN EFFECTING CASE.

The third witness brought forward against the prisoner was—alas! his own daughter, a little girl about five or six years of age, decently dressed in black. When her name was called, the prisoner, with an agonized countenance, looked away from the spot where she was to stand; his lip quivered, his chest heaved; and in spite of his efforts, the tears forced themselves from his eyes; Mr. Justice Pattison observed his agitation, and seemed himself not a little affected when he beheld the little thing, in obedience to the summons of the loud-voiced officer, was brought into court, and placed close beside him, to give evidence which might seal the fate of her father. She was so very short, that he handed over to the officer the foot-stool he had been using, in order that she might stand upon it; and even then the head of the little witness did but just come above the top of the witness box. She was rather a pretty looking girl, and her face was very sad and pale. She did not, however, cry, though her eyes seemed glued to the figure of her miserable father, who never once ventured to look towards her, and whose tears, silent evidence of the anguish he was enduring, fell frequently. In all other respects he preserved a stern composure throughout the proceedings.

'My child,' said the Judge, as I thought with a little emotion, as he bent down his ear to her; 'do you know that you came here to speak the truth?'

'Yes, sir.'

'And will you, my dear, speak the truth,—and tell us all the truth, and nothing else?'

'Yes, sir.'

'What will become of you, do you think, if you tell a lie?'

She paused; the judge repeated the question, and she answered distinctly, 'I shall be burned in everlasting fire.'

'Where did you learn that?'

'The Bible, sir.'

'Have you ever been at school?'

'Yes, sir, at the Sunday school.'

'She may be sworn,' said the judge; and the oath was immediately administered to her.

Was not this, dear Christopher, a grievious sight to see? The little daughter called to give evidence against her father, on his trial for his life, for the murder of her mother! Though in a melancholy tone and with a sad manner, she gave her evidence with great propriety, clearly and firmly. Her tiny voice could be heard distinctly in all parts of the crowded but silent court. She evinced, as was to be expected, a strong leaning towards her father, but she admitted that he had twice struck her mother when she was lying bleeding on the floor. She also stated that her mother had several times actually taken her—the little girl's—shoes and stockings off her feet, that she might pawn them for gin; and that she and the other children had been often obliged to lie in bed, because their mother and grandmother had taken away their clothes for the vile purpose above mentioned! Who could listen to all this without feeling the deepest commiseration towards the unhappy prisoner? Till he had been hurried into the act with which he then stood charged, he had always borne an unblemished character as a quiet, respectable man, who laboured hard to support his family, and who could have kept them in comfort but for his wife's ruinous propensity to drink. His counsel addressed the jury on his behalf with much earnestness, contending that, on the whole of the evidence, the prisoner was entitled to an acquittal, or, at least to a verdict of manslaughter. The judge, however, directed the jury that there was no evidence to support the charge of murder, but that the prisoner had been clearly guilty of manslaughter. He then recapitulated the evidence; and after a quarter of an hour's consideration, the jury pronounced a verdict of manslaughter. He was sentenced to eighteen months imprisonment, with hard labour; which I must confess, seemed to me, under the circumstances, a somewhat severe sentence.

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From the Peoria (Illinois) Register.

## Grievances.

I would give more for one bottle of *genuine sympathy* than for all the champaigne that ever sparkled from the vineyards on the banks of the Marne. Mr. Editor: My own heart is heavy; and may I not infer from the known kindness of yours, that you will feel for me. Before relating my grievances allow me, without egotism, to say a word about myself. I was born of respectable parents; and my mother—of blessed memory—used to say that I was the brightest child she ever saw. It is related that when I was but eighteen months old, I got soundly whipped for being wiser than my father. In my youth there was nothing remarkable in me, inasmuch as I was never placed in circumstances to develope fully my character. By the bye, don't you think Geo. Washington and Washington Irving were greatly indebted to *peculiar circumstances* for their greatness?

But when I arose to manhood, and my worth was discovered, honours began to cluster about my head like bees around a molasses cask.—Twice was I nominated for offices of responsibility, and had I been elected, none would have equalled me in fidelity. Once I was talked of for the office of judge, and often have I received letters addressed to —— —— Esq! But to my grievances. Soon after coming to this place, I commenced the respectable business of a tavern keeper. I found it profitable and pleasant. Pleasant as I was seldom or never annoyed by a traveller, or a traveller's horse; and profitable, because my excellent liquors brought me excellent pay. While thus peacefully attending to my own business, I was sometimes *sneeringly* called a tavern keeper! And the question has been gravely asked, whether I had stabling and provender for horses, and suitable lodging for at least four men! And one was bold enough to say that I broke the laws of the state every day I breathed! Besides, eyes, which ought to have been asleep have annoyed me most unmercifully. What business they to look into my back apartments as late as 1 or 2 o'clock at night to see who was gambling there! And on the *day of rest*, what business they to be prying into my open door! It would have been far more becoming them to have been at church.

But this is only the A B C of my troubles. You remember Joseph P.? Well, even a piece printed in your excellent paper more than hinted that he obtained the liquor that caused his death at my tavern. And there was J. How often was his drunkenness thrown into my face! Poor fellow, he is dead, and I hope the people will now stop talking about it. And if any body within ten miles gets drunk, the whole sin is laid at my door! Is it not intolerable? I know your kind heart will feel for me! Nor is this all. For not long since a preacher took the matter up—and though he did not call me by name—every body knew that he ment me. I did not hear him; but I was told that he in his solemn way pronounced it wrong—*wrong* in the sight of God and men to sell intoxicating liquor as a drink! And if this is not a severe reflection on my respectable business I know not what is.

Thus I might lengthen my tale of grievances as long as the Illinois river, and weep enough to overflow its banks. But I have said enough—enough to show that a man of my standing has a right to feel grieved when thus treated; and enough, I doubt not, to make your sympathies flow in my behalf like Mad river in March.

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Abstinence from all intoxicating drink, is one of the greatest virtues mankind can possess; the use of intoxicating drink as a beverage, is one of the greatest sins man can commit.

## POETRY.

### TEMPERANCE HYMN.

We sing the bright the morning star,
Jesus, the spring of light and love,
See how its rays diffused from far,
Conduct us to the realms above.

We sing the shining temp'rance star.
Receiving light from that above,
Shedding its rays both near and far,
In union with a Savior's love.

Their cheering beams, spread wide abroad,
Point out the puzzled Christian's way;
Still as he goes, he finds the road,
Enlighten'd with a constant ray.

Thou temp'rance star, that rolls so near,
The Savior's throne of shining bliss,
O tell how mean thy glories are,
How faint thy light, compared with his.

O may we reach yon world of light,
Where Bethlehem's star will brighter shine,
Leave her behind these scenes of night,
To gaze on lustre so divine.

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From the Union Annual.

### The Family Altar.

O come let us worship and bow down—let us kneel before the Lord our Maker.—*Ps.* cxv. 6.

Come to the place of prayer!
Parents and children, come and kneel before
Your God and with united hearts adore
Him whose alone your life and being are.

Come to the place of prayer!
Ye band of loving hearts; oh come and raise
With one consent the grateful song of praise,
To Him who blessed you with a lot so fair.

Come in the morning hour!
Who, who hath raised you from the dreams of night?
Whose hand hath poured around this cheering light?
Come and adore that kind and heavenly power!

Come at the close of day!
Ere wearied nuature sinks in gentle rest;
Come, and let all your sins be here confessed;
Come, and for his protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful house in gloom arrayed?
Yet pray—for he can turn that gloom to light.

Has sickness entered in
Your peaceful mansion? Then let prayers ascend
On wings of faith, to that all gracious Friend,
Who come to heal the bitter pains of sin.

Come to the place of prayer!
At morn, at night—in gladness, or in grief,
Surround the throne of grace—there seek relief,
Or pay your free and grateful homage there.

So in the world above,
Parents and children may you meet at last,
When this, your earthly pilgrimage, is past,
To mingle there your joyful notes of love.

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From the Bulletin.

### The Intemperate.

"*An o'er true tale.*"

It was but a few years since, that Louise was the pride of the village; her appearance among her young friends was the harbinger of gladness to them, and her flashing eye, and countenance beaming with smiles, indicated that she was the child of happiness, and that sorrow had visited her but seldom; and even when she had been subjected to the evils that all are made to bear, she triumphed o'er them like the sun, when obscured by clouds in balmy spring, and his beauty, dimmed for a moment, breaks through the dark veil, and shines forth with brilliancy and splendour. With her, the 'cares of life' passed like a shadow over her brow, and left it as calm and smooth as the surface of the lake when not a breath of air disturbs the quiet slumbers of the waves. Her life was passed in a continued round of happiness and joy, loved by, and loving all around her, endearing herself to her friends, by her kind and gentle disposition, and the practice of every virtue that adorns and elevates her sex to but a step below the angels. She, like a beautiful flower that had just ripened into maturity, and stands glowing in the light arrayed in nature's most brilliant hues, was 'the admired of all beholders.'

Among the numbers who worshipped at the shrine of the village beauty, was T.—a young gentleman, who had but a short time previous located himself among them. By his superiour education, accomplished and engaging manners, he soon made himself the envied favourite of Louise, who was not only partial to, but soon expressed to him her preference, and acknowledge the power of the Blind Boy. During the time from his first appearance in the village, he had deported himself as a gentleman, and although there was often hints thrown out of his having been at one time, an exceedingly *wild young man*, still his deportment was such as to prevent this *dark feature* in his character, from being generally and publickly commented on, and it was not until it was known that he was the affianced husband of Louise, that more particular enquiry was made into his previous habits, and when this investigation was made, it was far from satisfactory, and her friends had the best grounds for believing that his reformation was not permanent, and that there was every probability that he would again indulge in a vice that would destroy every hope of happiness. She was apprised of the information obtained, and every effort was made to induce her to break off the match, or at least to defer the nuptials until a sufficient period had elapsed, to test the stability of his character. But to this she would not consent; he had entwined around her heart, the cords of love and affection so firmly, that she would not for a moment doubt him to whom she had given her affections. And when she was told by him, that the fears of her friends were groundless, and suggested that the accusations were only made with the design to separate them, and thus destroy the cup of bliss that he assured her was in store for them, she became confirmed in her intention, and refused to puruse the course that was earnestly urged upon her.

Finding all opposition useless, the friends consented to the union, and for months after her marriage, here fondest hopes were realised, and she would with pride point to the loved one, and his conduct, as confirming the correctness of her view in relation to him, who was now more dear to her than ever. But soon she was doomed to see a "change come o'er the spirit" of her dream of happiness, and like the storm that bursts upon the sleeping mariner, whose bark was gliding smoothly over the "dark blue sea," and he is aroused by the tempest sweeping over him, and dooming him to destruction, did that young being look upon him that she adored, returning to his once peaceful home in a state of intoxication. Those who have experienced the desolation caused by death, when he has passed over their household, leaving their "hearth-stone cold, and their home desolate," and not even a single bud of beauty has been spared to which his crushed hopes might cling, may only know the feelings of that young and lovely woman, when she became convinced from the frequent repetition of her husband's *crime*, that he was irretrievably lost to every sense of shame and honour. In vain did she use every act and appeal to him in the fond and endearing language of love to win him back to peace and happiness. The Demon of Intemperance had marked him for its own, and his depraved appetite increased with his indulgence of it, until Hope itself was lost; she complained not, and for a time, attempted to conceal the sorrow, that was working its slow, but sure, decay in her breast; the cancer was there, and in less than a year from the day of her unfortunate and ill-fated marriage, the lovely Louise had yielded up her spirit to the "God who gave it," the *broken-hearted* was no more, Earth was robbed of one of its brightest gems by the conduct and neglect of an intemperate husband.

H.

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From the Western Christain Advocate,

### Temperance in the Far West.

Messrs Editors:—The friends of the temperance cause may be gratified to hear any thing relative to the progress of this institution in this new region.

There has nothing as yet, however, been done, of which any of us should boast; for when we consider the unparalleled rapidity with which our young territory (Iowa) is settling, the rapid advancement of agriculture, commerce, &c., the friends of temperance should feel a deep concern lest all other things go ahead of one of the best institutions for promoting virtue and suppressing vice.

Sometime in March last, some of the citizens of this (Van Buren) county proposed to our circuit preacher, D. G. Cartwright to aid in forming a temperance society, to which he very readily agreed, and appointed a meeting the 1st of April, in Rochester. At this meeting several gentlemen addressed the assembly—brother Cartwright amongst the number. Dr. M. D. Strong delivered an able and impressive address on the effects of ardent spirits, and on the intellectual, moral, and physical powers of man. A constitution and pledge were then adopted on the "tee-total" plan, and upwards of thirty subscribed. On the first Monday in Sept. the Society had another meeting. Mr. H. H. Buckland delivered an address, and twenty-five more joined the society.

This we consider an encouraging beginning for this county, especially as our village contains only thirteen families, and the vicinity is but thinly settled.

Another society has been formed at Rising Sun, in this county, with nearly as good results. At Fort Madison, in Lee county, and Burlington, Des Moines county, I understand the good cause has been undertaken, and the results very encouraging.

I write this, Messrs Editors, as much for the purpose of trying to awaken an interest on this subject in our new country, as to give a history of what has been done here. Many individuals who are friendly to the cause, and who, perhaps, have been members of temperance societies in other countries, are idle on this subject, and think it yet too soon to attempt the formation of temperance societies here. With just as much propriety, in my opinion, might we in a new country say, it is too soon yet to form religious societies or classes, and too soon to need circuit preaching. The cause of temperance is the cause of God; and if it is our duty to use our influence to promote it in the east, it certainly is in the west. Let not, then, the friends of temperance in Iowa territory think it premature to commence the work here. If properly begun and carried on, it will prosper and flourish now as well as at any future period. I can testify, that on the Des Monies river, fifty miles west of the father of rivers, temperance societies can be formed, and grow as fast (ceterus paribus) as in any other country. Now, I consider is the time for the friends of temperance to strike. Now, before there are distilleries erected, and many grog-shops opened, let temperance societies be formed—let publick opinion be set early against the use of ardent spirits, the erection of distilleries, and opening of dram-shops in every neighbourhood and village, and the result must be obvious to every one. Medicus.

Van Buren co., I. T., Sept. 28, 1838.

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Reproof.—A wealthy gentleman taking his friend upon the top of his house to show him the extent of his possessions: "There," says he, "that is my estate." Then pointing to a great distance on the other side, "do you see that farm?" Yes. "Well that is mine." Pointing to the other side, "do you see that house?"—Yes. "Well, there lives a poor woman in that village who can say more than all this?"—"Christ is mine!" He looked confounded and said no more.

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The most splendid life is usually comfortless.

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# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short
To spend that shortness basely, 'twere too long,
Though Life did ride upon a dial's point,
Still ending at the arrival of an hour."

VOL. 2. INDIANAPOLIS, January, 1839. NO. 11.


☞ The cause of our failure to publish the January and February numbers of the Advocate at the proper time, was the extreme drought of the past season, preventing the paper mills with the proprietors of which we had contracts for our supplies, from manufacturing, and therefore we could not get paper to print on. When this is known to our friends abroad, we hope it will cause them to sympathise with us in our misfortune, instead of censuring us in consequence of the delay.

## Proceedings

*Of the Executive Committee of the Indiana Total Abstinence Temperance Society.*

At a meeting of the Executive Committee of the Indiana Total Abstinence Temperance Society, held at Indianapolis, on January 31st, 1839—present J. W. Osborn, James Blake, Wm. Quarles, Austin W. Morris, James M. Ray, William Young.

Rev. James T. Wells, Agent of the Society, now makes a full and detailed statement of his operations as Agent since the last Annual Meeting;

Which being heard, it is unanimously

*Resolved*, That the thanks of this Society be tendered to Rev. Mr. Wells, for his faithful and efficient labours in the Temperance cause in this State; that his exertions are entitled to the commendation of the friends of Temperance in this State; who are earnestly invited to co-operate with and support the Agents of this Society, and such other Agents as may be appointed.

It is also unanimously

*Resolved*, That the principle of abstaining from the manufacture of intoxicating liquor, and from furnishing materials for such manufacture, is as well included in the pledge of this Society, as abstinence from vending or using it; and that the committee fully approve of and recommend the following as an expressive pledge of any auxiliary of this State Society.

Article 2. Any person may become a member of this Society by subscribing the following pledge:—We, whose names are hereunto annexed, believing that the use of intoxicating liquor, except for Sacramental, Medicinal, or Scientifick purposes, is not only needless, but hurtful to the Social, Civil, and Religious interests of men; that it tends to form intemperate appetites and habits; and that, while it is continued the evils of intemperance can never be done away, do therefore agree that we will not Make, Vend, or Use it; nor will we be accessary thereto by furnishing materials for the purpose of enabling others to make, vend or use it; that we will not provide it as an article of entertainment or for persons in our employment; and that, in all suitable ways, we will discountenance the use of it throuout the community.

*Resolved*, That invitations be tendered by this committee to Mr. Turner, the Temperance Agent of Illinois, and Mr. Jones, Temperance Agent at Cincinnati, to attend our Annual Meeting the 3d Wednesday in next May; and that all auxiliary Societies in this State, and all ardent friends of Temperance in this State, who can make it convenient, be earnestly requested to be fully represented by delegates at said Annual Meeting.

The Editors of the Indiana Temperance Advocate now submit their offer to the Committee and the State Society, that all the profits of the publication of said paper, over and above the costs thereof, shall be appropriated to advance the cause of Eemperance in this State, under the direction of the Txecutive Committee;

Which proposal is received by the Committee; and,

*Resolved*, That the friends of Temperance in this State be earnestly desired to extend the subscription and circulation of the Advocate; to which there are now upwards of one thousand subscribers.

*Resolved*, That an Address be published with these proceedings in the next Advocate.

And the Committee adjourned.

J. W. OSBORN, Chairman.

J. M. Ray, Secretary.

## ADDRESS

To the friends of Temperance in Indiana.—

The efforts of the friends of temperance abroad at an early period of the history of our State, excited feelings in favour of those principles among us.—The periodicals circulated, and lectures delivered, made an impression, which all the bitter opposition the cause has met with, has not been sufficient to eradicate.

Societies were formed in many of our villages at an early day; and the absence of Alcohol in some of our houses of entertainment, in private families, and at many of our log-rollings, raisings, and other publick assemblages, shews that although many of these societies have been suffered to sink into forgetfulness, yet the principles they aided to establish happily survive them. The villages we now find in different parts of our State, in which the retailing of alcohol as a beverage is dispensed with, and, the efforts that have been made in others to remove from them the curse of grog-shop and Coffee-house influences, bear strong testimony of the lasting impressions of the truths that have been disseminated, upon the publick mind.

When we take into view the fact that it was not until last June, that any general movement was made to effect a concert of action, and bring the united influence of the efforts of the friends of temperance within our State to bear upon this subject, and to counteract the influence of all the united incentives to disipation, it must be evident to every reflecting mind, that the progress of this reformation has been the effect of a cause stronger than the feeble measures adopted by the friends of this reformation within our State; that it is, and should of right be considered attributable to the merciful operations of the Holy Spirit of truth upon the hearts of men: and affords an evidence that it is owned and blessed of Leaven, that should cheer its votaries onward in the struggle, until the last victim shall be rescued.

Notwithstanding the notice for the assemblage of the convention in June last was more brief and limited than could have authorized a reasonable hope of a general attendance of delegates from the various parts of our State, yet a most interesting convention was held, and a State society upon total abstinence principles was formed, a central executive committee appointed to transact the business of the society, and in pursuance of the duties assigned them, they employed Rev. Jas. J. Wells as State agent, to travel, lecture and form auxiliary societies. The zeal of this indidividual for the cause, and his strong faith in the providence of the Most High, induced him to devote his time and talents to this work, without the hope of any further compensation than that received by a Methodist travelling preacher, and that upon the condition only, that the amount shall be made up by the voluntary contributions of those who may cast in their mite to the committee, to enable them to pay him this allowance.

So far, with the exception of that period last autumn, when disease pervaded our country, by which himself and family were also afflicted, he has been indefatigably engaged in lecturing and information of Temperance Societies. His labours have been crowned with success. During this brief period, through his instrumentality, from fifteen to twenty auxiliary Societies have been formed, more than two thousands names have been taken to the Total Abstinence Pledge, and labours preparatory to the formation of other Societies have been performed.

But the most important fact that presents itself is, that a disposition seems to pervade almost every part of our State, to unite in this great moral reform.—Through individual efforts, several auxiliary societies have been formed, and calls for the services of the State Agent are numerous and pressing. These are not confined to our towns and villages, No! the work is progressing most gloriously in our country settlements. This is in the right quarter. And if properly cherished, the disreputable remark of the retailer, that "the country people will have liquor," will soon be put to silence.

The pecuniary interest of the manufacturers and venders of intoxicating drinks, have long since formed, and still perpetuate a unity of action among them. Their capital being constantly employed, as well as their influence, and the influence of those denominated temperate drinkers, interpose a barrier to the progress of this reform, which requires the counteracting efforts of all its friends to ensure a speedy triumph. To be effective, these efforts must be concentrated. To effect this concentration, the organization of all the friends of the cause, into associations is necessary, that their numbers may be known and their influence felt.

To rescue and preserve our fellow beings from the destructive influence of Alcohol, proselytes to our holy cause must be made from the ranks of those who differ with us in opinion. To effect this concentration of influence and to make these proselytes, facts and arguments must be presented through the medium of qualified agents, and of the press. But this cannot be done, without the means to sustain them, being contributed by those who feel such an interest in the cause as will induce them to make contributions.

And here the question arises, are there any who are willing to contribute for this purpose? If there are, the Executive Committee, through their Corresponding

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Secretary, will receive and appropriate any sums that may be donated; if to the agency fund, to the sustaining af agents; and if to the publishing fund, to the distribution of publications calculated to promote the cause, as may be directed by the donors. All such sums will be reported to the Annual Convention, and, acknowledged through the columes of The Indiana Temperance Advocate.

As has been the case in other states, much may be done by talented individuals, through voluntary agencies, in the delivering of lectures, the formation of societies, and the procuring of subscriptions to our periodical, &c. &c.

It is deemed a duty to let the friends of this cause know that these arrangements have been made; and that these aids are indispensable to the successful prosecution of the contest in which they are engaged, against an evil which is annually drawing upon their coffers, in the form of taxes for the support of those made poor by intemperance—to pay court, Jury, Sheriff, witness and prison fees—lossees from bankruptcies occasioned by intemperance; and numerous other forms, to a far greater amount than would be requisite to sustain this reformation, and prevent the melancholly train of evils which will otherwise be entailed upon us by the devastating vice of intemperance.

In other states philanthropists have been found to contribute thousands of dollars annually to sustain those who were engaged in and devoted their whole time as lecturers—and to enable those engaged in the dissemination of publications to place the facts and arguments before them.

In this state, however, when overgrown capitals have not yet been amassed, *such* donations are not looked for—now that an organization of the friends of the reformation has been effected; a periodical has been placed in the hands of the committee—when one agent has entered the field and calls are made for his labors in far more places than he can supply; it is confidently hoped, that there are many who will be found coming up to the aid of this cause, with such donations as will sustain it.

*This is the cause of our country*—it devolves on patriots to sustain it, because they are called upon to defend their country from internal as well as external foes. It is the *cause of humanity*—and appeals to the philanthropist. *It is the cause of God*—it tends to promote the declarative glory of the Most High, by dispensing light, and ameliorating the condition of his fallen creatures. It therefore commends itself to the followers of the Saviour.

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FAIRFIELD, Jan. 16th, 1839.

Mr. OSBORN—

Dear Sir: Some three years ago we organized in this place a temperance society upon moderate principles. The pledge required a restraint from the excessive use of ardent liquor. The year following, we made an effort to reorganize upon the total abstinence plan, and to that pledge procured more than 100 members. The first pledge, and the efforts with it, to oppose intemperance, were productive of some good; but finally came far short of the object, and to a great extent disappointed our hopes. Our second pledge exerted a more benign influence, and upon its doctrines our hopes brightened for a while. In the month of November last we resolved again to revive the temperance efforts here, we discovered that the pledge we had called a total abstinence pledge, was only partially so, that it read only 'total abstinence from distilled liquors.' We made some effort to alter it, but did not succeed. But just at the time when we were wanting help to get out of our dilemma, the agent for the Indiana State Temperance Society, (Mr. Wells) came to our assistance. He arrived here on Sabbath morning; he lectured in the afternoon, and in the evening of the Sabbath, Monday in the afternoon, Monday and Tuesday evenings. The weather during his stay was very inclement, and yet his lectures attracted interesting attention, and we believe were productive of much good. Mr. Wells' plan of laying the subject before the people cannot fail to produce lasting results. His serious and candid appeal to the hearts and consciences of men, together with his reference to Revelation, to sustain and enforce the truth of his positions, give a potency to his arguments calculated to leave lasting impressions. His method of dividing the subject, and taking it up in a chain of lectures at successive meetings until the subject in all its bearings is brought before the people, I believe is the only way to plant the total abstinence banner so permanently that opposition and error cannot prevail against it. The minds of men on this subject must be enlightened, and convinced, and that cannot be done by one or two lectures. A week or two weeks is short time enough for an agent to labour in one place at one time, in order to bring about the results which a candid investigation, in all its bearings, will seldom fail to produce. This subject should be gravely and earnestly pressed upon the publick mind. Little, very little, lasting benefit ever results from theatrical and diverting performances. The slow, dispassionate, and argumentative manner is the only certain way to ultimately succeed in this great and good cause. The truth only needs to be plainly set before the mind to induce the people to embrace it. On Tuesday evening, after a lecture by Mr. W., he presented the total abstinence pledge of our State society, and we laid aside our partial pledge, and by reassignment adopted the pledge of the State society, and became auxiliary to the same, and procured sixty or upwards, signatures, notwithstanding the disagreeableness of the weather; and I have no doubt if Mr. W. in his plain and cogent manner of presenting the subject, could labor longer with us, but that this cause would be vastly promoted in this place. I am entirely of opinion, from all I have observed of the operations of temperance efforts, that our agents would be more useful if they could stay in one place until they had fully set the subject before the people by carefully arguing all its points of discussion, in a serious and sober manner. Our cause is the cause of humanity—our country's cause. It is the cause of God; its tendency is to alleviate human woe, to raise the standard of moral and intellectual character, and if sustained and urged forward, will incalculably benefit mankind, and bring glory to the beneficent parent of all our mercies. It is a cause that must and will ultimately triumph. Yes, the time will come when the last drunkard will draw his last breath; and then joy and gladness will swell every heart, peace will then flow as a river, and righteousness as the waves of the sea. New sensations will then rise in heaven; allelujah, for the Lord God omnipotent reigneth.

Yours, respectfully,

Z. CASTERLINE, *Cor. Sec. F. T. S.*

J. W. OSBORN, Chairman of the com. of I. S. T. S.

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JASPER, Ia. Dec. 3d, 1838.

*Messrs. Editors*—

Sometime since I was passing through the populous and wealthy county of C., admiring the beauty and splendour of the farms and buildings adjacent to the road, when suddenly my attention was arrested by a large farm just before me; but ah, how different from the rest! The fences were broken down and grown up with hedges of briars. By and by I came in sight of the barn. It was a capacious building, but it was in ruins. Next I came to the dwelling house, kitchen, &c, They were brick buildings. The dwelling house was a large two story building that had been well designed and looked as though it had once been the abode of happiness. But oh! how changed!—The door and window casings were partly rotted out, the glass broken out of the sash, &c. Thus destruction was written on every post. The other buildings seemed all to have been well arranged for accommodation, but now, in keeping with the rest—the smoke house donr barred up with rails.

While thus passing the dwelling in astonishment, I discovered the ruins of a mill. Nothing of it however was left, save the water wheel and two stone walls.

I was in my mind wondering what could be the cause of all this devastation, when, casting my eye down a hollow to the left, I was suddenly as onished with the sight of an old, smoke dried and almost petrified still house, standing as though it had survived the ruins of all therest, just to tell the wondering traveller, *I am the cause of all this devastation.* It was enough. The whole mystery was unfolded.

And I now began to wonder if this was all the effect produced. Ah! how many farms and buildings are, in all probability, in a like condition! But were it only farms and buildings thus laid in ruins, the reflection would not be so painful. But how many widowed mothers and fatherless children have been turned out to beg, steal or starve! how many tears have been wrung from the once lovely wife and darling children! But is this all? No, no. How many of the noblest of GOD's creation have gone down into the drunkard's grave! and into the drunkard's hell!****What tongue can tell or pen record all the evils resulting from one old still house!

My reflections weary me. My sympathies are awakned. My feelings are pained with discoveries. I leave the fearful catalogue to be enumerated and unfolded alone by him who cannot err in the light of eternity.

A TRAVELLER.

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## Drinking Shops in Missouri.

The subject of drinking shops has been much investigated in some parts of Missouri within the last year. The following is an extract from a petition to a Legislature upon the subject. It speaks strong truths.

### TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF MISSOURI.

We the undersigned, citizens of the county and City of St. Louis, State of Missouri, would respectfully represent to your honorable body—

That, from investigations recently made by a committee appointed by the Temperance Society of this city, the following facts have been established: That there are at this time in this city and suburbs, 258 places where intoxicating liquors are disposed of; and of these, 205 are retail shops, at which liquor is sold by the glass, quart or gallon, and 51 wholesale houses; and in addition to these, there are two distilleries and four breweries: That the amount of money daily received by each of these retail houses for liquor, is $10, giving $2205 per diem, and the aggregate amount of $755,550 per annum. And this in a city where the whole population does not exceed 24,000 persons, men women, and children, b nd and free. And in this sum is not included the quantity sold on board of steamboats lying at our wharf, all of which are amply provided with Bars, or places for disposing of liquor. Of the sum of $755,550, by far the greater part may be said to be expended for whiskey. And we are confirmed in this belief when we state, that the amount of whiskey actually gauged and inspected by the City Inspector during the five months next preceding the 30th of August, 1838, was 3,988 barrels, which would give in a year, at the same rate, 9,550 barrels: That about a year ago the number of retail houses in this city was about 160; and that since that time they have increased at the rate of one in every seven days!—Exhibiting the appalling fact, that to every 68 persons there is a house where intoxicating drinks are sold. We believe that this unprecedented increase is partly caused by the efforts of our sister States and cities to rid themselves of this demoralizing and fruitful source of crime and vice.—We would most earnestly call the attention of your honorable body to the facts we have stated, and to the presentment made by the Grand Jury of our county, in relation to this (to us) important subject, and would pray for the passage of a special Act that will remedy this great and increasing evil. The present state of the law in relation to the granting of licenses to every applicant who may desire to locate a drinking house among us, as expounded by our circuit court, is such that no remedy for the evil can be applied by the county court. That court has no right to judge of the necessity of granting any license demanded. It cannot refuse to grant one because of the known bad character of the applicant. It can do nothing more than graduate tax upon the license by the amount of business to be done, fixing the highest tax at fifty dollars for six months, with the addition of a small ad valorem tax. The law, as it at present exists, instead of discouraging the increase, or preventing the establishment of any number of drinking shops in our State, is framed with a view of deriving a revenue from the business done at them; and the State is filling her treasury by encouraging and inviting this degrading traffic, at the expense of the morals, peace and safety of its citizens. With this view of the case, we would request that a change be made in the law applicable to the retailing of intoxicating drinks, which the experience of its evils as it at present exists, seems to demand.

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Rev. J. T. Wells writes us from Centreville under date of 9th inst. that he had been delivering a course of Temperance lectures there during the week, which closed on the evening of the 8th. That a Society had been formed there previously which at the close of this meeting adopted the printed constitution and pledge, item by item, and that an accession of about fifty members to the society was the result of the meeting. So that now Centreville is blessed with a society of one hundred and fifty Tetotalers. May they be firm in their principles, *temperate* in advocating them, mild and forbearing to their opponents, and successful in winning all over from the errors of dram drinking, dram making, and dram selling.

We hope we shall shortly be favoured with a full report of the proceedings at that place for publication.

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The following communication presents a fair specimen of the intolerant spirit which, to an extent much to be regretted, pervades the minds of opposers to the temperance reformation. While they feel it their privilege to avail themselves of the advantages of legislation, to throw a sanction around a business that is a waste to so much wealth, the destroyer of so much human happiness and human life—while they hold the strong arm of legislation over the property and *liberty* of those engaged in milling, and compel them to grind grain for the purposes of distillation, even in preference to furnishing bread for the hungry orahans, who have been brought to destitution and orphanage through the distiller and retailer—these vociferous friends of *liberty, denounce the right of petition guarantied to us by the constitution.* And *christians*, and the advocates of temperance, of every order, permit themselves to be browbeaten out of the exercise of this privilege, in order to prove that they are opposed to a *union of church and state!!*

We have often denied that temperance men had any designs favorable to a union of church and state. We have pledged ourselves to expose any such designs, the moment we should detect them, and to oppose all legislative proceedings having such a tendency. We have proclaimed from the house top, that the temperance cause needed no *such* legislation. But the idea that petitioning the legislature to amend the *laws now existing*, so as to make it obligatory on those who wish to establish a grog shop, to get the majority of the community to express their assent to its establishment by signing a petition; or that even petitioning to repeal the laws that throw a sanction around such nurseries of vice, have any tendency to a union of *church* and *state*, is truly ridiculous. And, it is equally ridiculous for men to claim exclusive attachments to our republican institutions, while they are opposing the rihgt of petition; and thus waging war with that constitution, upon which all our excellent institutions are founded.

Such men do not believe that their fellow citizens have any design of uniting church and state. It is a mere finesse to gull the inconsiderate, and through them to sustain themselves in exercising a tyranny over this land, to gratify their own sordid ambition, which is worse in its effects, occasioning as many crimes, and as much human woe as ever disgraced the annals of the reign of any despot on earth.

And this despotism is waving its sceptre in our legislative halls. The representative of the people is no longer free. Even to present a petition from his constituents subjects him to insult; and that too for his observance of his oath. While those who, in violation of the law of our land, will resort to bribery at our elections, by treating for votes, are sustained by this intolerant influence; and men possessing the independence of soul that would spurn the idea of keeping up, for two or three months previous to each election, a bacchanalian revel, are denounced as enemies to freedom. It is time that patriots should awake, and, whether they are in favour of Temperance Associations or not, speak out on this subject.

At the last session of the General Assembly, many petitions for a repeal of the law granting licenses to retailers of ardent spirits were presented by the members of that body, among others, Dr. Field one of the Representatives from Clark presented the petition of sundry citizens of Charlestown onthat subject, which it was his duty to do. The paper containing an account of the presentation of said petition, was returned to him enveloped in a sheet of letter paper, and charged with fifty cents postage, containing the following laconic note. "*We retail ardent spirits and be damned to you.*" This is about as cogent an argument as the votaries of intemperance can use in opposition to the prayer of the petitioners. Such conduct proves the debasing influence of the traffic in spirituous liquors upon the minds of those who are engaged in it. It demonstrates that ignorance and vice are inseparably connected. For surely no man who has common sense and common decency would insult a representative for *barely introducing* petitions on that subject.

A FRIEND TO THE RIGHT OF PETITION.

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## Retailing.

Since the tendency of this business has been investigated and proven to be that of disseminating death and destruction through our country, many engaged in it say if they could make a living in any other way, they would abandon it. Now compare the condition of the grog-seller and the grog-seller's family with that of the farmer or the mechanick, the dealer in dry goods or the keeper of the provision store.—Who has the most *peace?*—who provides the *best* living?—Who has the surest income?—whose family is the safest?

# THE ADVOCATE.

"THE LAST GLASS.—A miserable victim of intemperance died suddenly in a groggery in Water street, near Race, on Saturday afternoon. He had just taken the glass from his lips that contained his last potion, when he fell lifeless on the floor. He was about 50 years of age."

We copy the above from the Philadelphia "Daily Evening News," of December 3d. And, while copying it the thought struck us, by whom were the poisons manufactured, that rendered this victim wretched in time, and in all probability, led him onward to a degraded death, and an awful doom beyond the grave? How many had a share in producing and vending these poisons? Who were they—and what were their standings in society—here—and what will be *their* condition hereafter? How many had been concerned in passing laws, to throw a legal sanction around, and give respectability to their destructive calling? How many, who have in some degree aided in the destruction of this their fellow mortal, by exercising their influence in behalf of the accursed practice of drinking poisons? And how many of all concerned, were professed christians, often repeating that prayer taught by the Saviour of man to his disciples, saying, *"Thy kingdom come, Thy will be done on earth, as it is done in Heaven,"* while they were in a greater or less degree, aiding in the destruction of this and perhaps thousands of others of their fellow mortals—building up the kingdom of darkness, which the Saviour died to overthrow, and to effect which, it was necessary that he should die the ignominious death of the cross. Professing manufacturer, vender, and temperate drinker of these poisons, remember that it is your avocation, and your influence, that aids to perpetuate this scourge of the human family!

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*For the Advocate.*

MESSRS. EDITORS—

Permit me to offer for the serious consideration of the sober minded and moral part of our community, at least,

## TWENTY REASONS,

Which induce me (and many others,) to preach and practice the doctrines of TOTAL and ENTIRE ABSTINENCE from the use of *all* intoxicating drinks as a beverage:

### IF USED EVEN TO A SMALL EXTENT,

1. They neither allay thirst, nor contribute to the nourishment of the body;
2. They procure a feverish excitement which leaves the system in a languid and disagreeable condition;
3. They cost much money which might be more usefully spent.
4. They create a morbid appetite which demands a repetition and increase of the quantity; and this leads to

### MODERATE DRINKING.

5. They then destroy the tone and healthy action of the stomach, liver, and secretory glands.
6. They corrupt the breath.
7. They produce inflammation and "redness of eyes."
8. They impair both the mental and physical energies of man.
9. They blunt the refined moral sensibilities of human nature.
10. They cause a neglect of business.
11. They predispose the body to a variety of diseases.
12. They excite the worst passions of depraved human nature, which engender strife, discords, contentions, quarrelling and fighting.
13. Their continued, though *moderate* use, leads almost inevitably, sooner or later, to the abominable vice of

### DRUNKENNESS.

14. They then degrade the noblest part of creation, below the "beasts which perish."
15. They entirely obliterate the conjugal, parental and social affections.
16. They reduce innocent and unprotected families to poverty, suffering and disgrace.
17. They render individuals miserable to themselves, and perfect nuisances to all around them.
18. They induce the commission of the most horrid crimes.
19. They entirely preclude any preparation for happiness in the future world.
20. They shorten life, and finally sink their unfortunate victims into the dark and loathsome

### DRUNKARD'S GRAVE.

And the immortal soul originally destined to dwell with angels of light, into

### ENDLESS PERDITION.

These are but a *few* of the legitimate and almost certain results of an indulgence in the use of alcoholic liquors. I appeal to every sensible man if it is not the wiser, safer, more prudent and the most reasonable course to "touch not, taste not, nor handle the *venomous* thing," which if meddled with will treacherously "bite like a serpent, and sting like an adder." *Verbum sat sapientia.*

I. S. D.

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Greensburg, Decature Co., Ind., Dec. 25th, 1838.

DEAR SIR:

I take peculiar pleasure in communicating, through the medium of your excellent "Advocate," to the friends of the great cause of Temperance throughout the state some account of the proceedings which have evidently produced considerable excitement among the citizens of our village, for the last few days. An excitement which I fancy none will regret or wish to suppress, except those who are slaves to the Demon Intemperance, or those who for sordid gain, wish to protract that bondage.

Rev. J. T. Wells, Agent of the State Temperance Sociey, arrived here on Wednesday, the 12th instant, and gave notice of his intention to deliver a course of lectures on the subject of Temperance, commencing that evening. There were but few attended either on this, or the three succeeding evenings, owing, it is believed, in part, to the coldness of the weather, but principally to a great degree of apathy on the subject, in consequence of the very partial success of previous attempts made on the principles of the old or partial pledge. But notwithstanding the discouragements arising from this seeming indifference to the subject among many of our citizen, your able and indefatigable agent persevered in his work of mercy and kindness, and by his unanswerable arguments, and his pointed and irresistable appeals at length succeeded in exciting such an interest as brought out a large assembly on sabbath, and also on sabbath evening, to hear for themselves. On sabbath evening an opportunity being given, nearly seventy names were given in to sign the pledge of Total Abstinence from all intoxicating drinks. An appointment was then made to organize a society on Monday evening, which after a very appropriate address by the agent, was done, and the form of a Constitution was adopted which i recommended by the Executive Committee; and the following gentlemen were elected officers of the Society, viz.

JOHN THOMPSON, President; SILAS STUART, Vice President. JAMES G. MAY, Recording Secretary. A. F. BAXTER, Corresponding Sesretary, and IRA GROVER, Treasurer.

On the next evening the Society held its first regular meeting and was addressed by the agent, and by Rev. J. G. Manfort, pastor of the preshyterian Church in this place, both of whom were listened to with the deepest intereset. Several resolutions of a very decided character, in favour of the cause of Temperance, were adopted, and the number of signers to the pledge to one hundred and nineteen.

During the progress of these meetings, ten subscribers were obtained by the agent for the Temperance Advocate, and the same number for the Western Temperance Journal, and a small Temperance Library, purchased principally by the youth of our place.

I believe that I speak the sentiments of a large majority of the friends of Temperance here, when I say that we highly approve of the selection made by the Executive Committee, of a Lecturer in the person of J. T. Wells. Though there may be many among the warm hearted friends of the cause whose talents are more splended, we think there are few who could fix convictions deeper in the minds of their hearers, or who would do the work more thoroughly, or pursue it with more untiring zeal. I am much pleased with the plan of a State Society, upon the principle of Total Abstinence, and consider this new form of the Temperance pledge, as the only safe and certain remedy that can be applied for the cure of that disgusting vice, which has so long disgraced our country and our race.

MR. J. W. OSBORN. A. F. BAXTER.

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*For The Temperance Advocate.*

At a meeting held at Salem meeting house, Hendricks county, Indiana, December 25th, A. D. 1838, for the purpose of forming a Temperance Society:

Joshua Marshal was called to the chair, and James Wright appointed secretary; and after the design of the meeting having been made known by the chairman, the meeting requested Samuel C. Mitchell Esq. to deliver an address on the subject of Temperance, which request was promptly complied with.

The printed constitution, auxiliary to the State Total Abstinence Temperance Society, was then presented, discussed and unanimously adopted.

The above named constitution having received a considerable number of signers; on motion of James Wright, the society proceeded to the election of its officers, and the following gentlemen were elected, to wit:

For President, Samuel C. Mitchell; for Vice President, Joshua Marshal; for Recording Secretary, James M. Carter; for Corresponding Secretary, James Wright; and for Treasurer, Martin Jackson.

On motion, it was

*Resolved*, That we, the members of the Salem meeting house Total Abstinence Temperance Society, will not vote for, or otherwise promote any man who may treat at elections or admit or authorise others to do so for him.

*Reolved*, That this society request Samuel C. Mitchell and James Wright to address the society on the subject of Temperance, at its next meeting; which shall be on the third Saturday of January next, and regularly the third Saturday of each month.

Ordered that the Secretary forward a copy of the proceedings of this meeting to the editors of the Indiana Temperance Advocate, for publication.

On motion, the meeting adjourned.

JOSHUA MARSHL, *Chairman*,
JAMES WRIGHT, *Secretary*.

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JACKSONVILLE, 31st Dec., 1838.

Mr. JAMES M. RAY:

Dear Sir—Understanding that you are the Secretary of the State Temperance Society, I address you as Secretary of the Jacksonville and Switzerland Co. Temperance Society, by order of the society, communicating to you their wish to be connected with the State Temperance Society. A resolution connecting ours to yours as an auxiliary was passed at the last annual meeting. Another was adopted, requesting your society to send your agent to visit us as soon as possible, in order to aid us in a more effectual organization of our societies through-

out the county. There is no society in Vevay, and there is no doubt but one could be organized if an agent was present. The friends of the cause are numerous in the county, if there was only a bond of union to unite all in the good work. Our society was commenced in March, 1836, under many unfavourable circumstances, but it has persevered and now numbers 132, of whom, however, a number have died, and a still greater have moved away. We did one year, take eighty copies of the New York Temperance Recorder, which were extensively circulated and have done much good. In this section of county, there was only two or three that used liquor in the harvest field, which is a great change for the better. The society is not able to take many papers, but deem it a duty to take a few, and as soon as five dollars can be raised, I will forward it, and you can send me as many copies of the paper issued by your society as you can. As Mr. Johnson is waiting for me, I enclose you a skeleton of our last annual report; it is not the copy that was presented, but embraces the amount of it. The following is our pledge:

Article 4th. Each and every member shall wholly abstain from the use of spirituous liquors and wine, except for medicinal and sacramental purposes; they shall not deal nor traffick in them nor give either to persons in their employment, and shall use all laudable and proper means to suppress their use in the community.

We meet monthly; our annual meeting is held on the last Tuesday in October.

The following persons are our officers for this year.

SOLOMON WASHER, President.
GEORGE McCULLOCH, Secretary.
JOHN WILLIAMS, Treasurer.
DANIEL PALMER, }
WILLIAM NORTHCUTT, } Directors.
LUCIUS W. MALLETT, }

We have memorialized the legislature in reference to the license law—that no person be allowed to sell less than five gallons without a license.

Please excuse haste, and communicate with us ot any eaily day.

Yours respectfully,
GEORGE McCULLOCH,
Secretary.

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For the Temperance Advocate:

## Temperance Meeting

*In Muncietown, Delaware county, Indiana.*

At a meeting of the citizens of Delaware co. held at the court house in Muncietown on Friday evening, January 25th, for the purpose of organizing a Temperance Society, Warren Stewart was called to the Chair, and Dr. Kennedy appointed Secretary.

A constitution of the "Delaware county Temperance Society" was then read and adopted; one of the articles of which was the following *pledge:*

"The members of this society pledge themselves to abstain from the use of all intoxicating liquors; neither will they traffick in them, nor provide them for friends or persons in their employment, and by every suitable means in their power, will discourage the use of them in the community."

To this pledge 63 persons of those present gave in their names.

The meeting was addressed by Rev. Robert Irwin and Rev. W. Posey in behalf of the object for which they were assembled. The following gentlemen were elected officers of the society: President John Brady, Vice President S. W. Harlan, Secretary, Dr. E. H. Kennedy; Directors, Messrs. John Jack, A. T. Stevens, Dr. G. W. Garst, A. Bourgelt and Jacob Calvert.

Muncietown has had the reputation abroad of being very dissipated; but a very gratifying change has within a year or two taken place.—The Temperance Society just formed is upon the "touch not, taste not, handle not" principle; being well convinced, that no half way measures will answer the purpose of reform, or effect the desired object of ensuring a temperate people.

Muncietown, Feb. 8th, 1839.

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Mr. Editor:—sir, the following is a sketch of the rise and progress of the temperance cause in. Pike township Marion county Indiana. In the spring of 1830 I became a citizen of this township—at that time it was customary for both saint and sinner to furnish their logrollers house raisers harvest hands etc. etc. etc. with plenty of the blue ruin as in cold weather was good to warm the blood in warm good to cool the system and perform wonders in making the weak strong the lazy industrious tha aged young &c. And if a man only wanted his good neighbors to help him of an evening to pull the coat off a few ears of corn it was consihered quite churlish not to have "Something to take." But, thank God, there was a few hat would not bow to Baechus. And one of these impertinent fellows had the audacity to circulate Temperance Almanacks, sermons, and Eastern periodicals on the subject presented to him for that purpose by Mr. Samuel Merrill and Mr. James M. Ray of Indianapolis. In 1836, the Rev. Mr. Asa Beck, then P. E. of Danville Circuit, talked of forming Temperance Societies; but this Christian like attempt met with such opposition that he thought prudent to desist for the time being. A few months since the accomplished and able promulgater of the Gospel of Christ, the Rev. Mr. Beck of the Lutherean Church made an effort of the kind, but also failed. And on the 12th ult. the Rev. Mr. Briton, of the Episcolian Church, in company with yourself. ably defended and promoted tho cause of Temperance in Bethel meeting house of the Methodist Episcopal Chuich. on the waters of Litt'e Eag'e creek, and this was the first lecture on the subject in the neighborhood. On the 26th January. 1839. the Rev. James T. Wells. agent of the Indiana State Total Abstinence Temperance Society commenced a course of lectures on the subject, showing the rise and progress of the Temperance cause; the growing evil of using intoxicating drinks, the bad effect which intemperance has on church and State, on families and neighborhoods.

He did not only prove that it was an awful curse to man, but proved to a demonstration that it was absolutely contrary to the word and law of God. His proofs were so pointed and his arguments so powerful, that the friends of the book of books had almost unanimously to say, My bible teaches temperance—Christianity teaches temperance---Philanthropy teaches temperance---Our better informed judgment teaches temperance, and all the living works of God opposes intemperance.

The audience were so thoroughly convinced of the purity of the cause, that when he finished his lectures and the total abstinence pledge was read and the glorious standard of temperance raised, they rallied to the standard and signedthe pledge, male and female, old and young, moralist and christian to the number of 75, and numbers of others are ready sign.

May Israel's God aid in the speed of this glorious cause.

Fellow citizens and cristians! to your posts, our present and future interest call aloud for your influence on the side of temperence.

The society formed was named the Pike township Total Abstinance Temperance Society.

And the officers are,

SAMUEL FRAIZER Pres.
JAMES ARMSTRONG Vice do.
ALEX. FELTON Rec. Sec.
HUGH WELLS Cor. Sec.
ASA HOLLINGSWORTH Sol.
JERE. HOLLINGSWORTH Trea.
JOHN HERRIMAN Libra.

Yours respectfully, HUGH WELLS, Cor. Sec.
Feb. 9, 1839.

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FAIRFIELD, Nov. 28th, 1838.

MR. EDITORS—

Dear Sirs—On the pages within you will see the proceedings of the temperance society of this place. A total abstinence society was organized here about one year ago, and contains on its list between 75 and 100 members. Many good people here believe with other good people of our State and country in the importance of the temperance enterprize.

To forward it we believe to be our duty, a duty we owe to ourselves, our country, and to the world of mankind. The evils of intemperance have spread far and wide, and call aloud for every well wisher of society, to aid in driving this foe of human happiness from our country, and from the world. Who that looks o'er the wide spread dominion of this fatal enemy of peace and human felicity can withhold an effort that may tend to check his desolating march? Philanthropists, moralists, philosophers and statesmen are called upon to give their aid to oppose and stay the hand of this destructive vice. Let every man in whatever station in society raise the banner of total abstinence from all that intoxicates, and roll on its glorious cause until our nation, and the world, is redeemed from the polluted hand of the cruel spoiler, intemperance, that has so long laid waste the heritage of God. Editors of the Temperance Advocate go on, the cause is a good one. Our proceedings in our society we will communicate to you from time to time, if you will give them a place in the Advocate.

Z. CASTERLINE, Cor. Sec.

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### TEMPERANCE MEETING.

At a meeting of the Fairfield Temperance Society, held in the school-house in Fairfield, Franklin county, on Saturday evening, November 15th, 1838,

On motion, is was,

1st. *Resolved*, That in the estimation of this society, intoxicating liquors are never beneficial, but always injuriou to persons in health.

2d. *Resolved*, That much, very much good has been done in the temperance enterprize, yet, the work is far from being completed, that we have reflected much on this great and all important subject, and honestly believe that the happiness

nd honour of our beloved country are deeply concerned in t.

3d. *Resolved*, That in the estimation of this society all retailing of intoxicating liquors is prejudicial to our country, morally, politically and religiously, and that all establishments for retailing intoxicating liquors, are, and ought to be, recognized as public nuisances.

4th. *Resolved*, That this society regards the license law as one of the greatest obstacles in the march of the temperance reformation, by legalizing the numerous taverns and groceries that stand upon the corners in our towns and villages, and upon the highways and byways that lead through our beloved country.

5th. *Resolved*, That it is the opinion of this society that no greater evil can be inflicted on any town, village, or country place, than a grog-selling establishment, and that they are the cause of the greatest part of all the wretchedness and crime in civilized life.

6th. *Resolved*, That it becomes every friend of temperance in the State of Indiana to petition the Legislature of this State to repeal all laws regulating the sale of intoxicating drinks and to declare that the retailing of them as a beverage is a common nuisance.

7th. *Resolved* That, for the more successful advancement of the cause of temperance it becomes the duty of this society to extend its influence to the adjoining country at least so as to include in its field the townships of Fairfield in Franklin county and Harmony township in Union county.

8th. Resolved That the Executive Committee be directed to secure an address if possibl- in each school district in those townships in the course of the next six months, with the design of organizing branch associations or of securing subscribers to this society.

And Whereas it is to be feared that some whose names are now on the records of this society have violated the solemn pledge contained in its constitution.

9th. Resolved, That the president appoint a committee of three persons, and direct them to inquire into this matter and if they find that such members have violated their pledge, to report a list of their names, with the grounds of complaint to the next meeting of this society.

John Hughes, Aaron Master, and C. B. Moore were appointed as said committee.

10th. Resolved, That the executive committee appoint a corresponding secretary.

Z. Casterline, M. D. was appointed.

11th. Resolved, That this society shall meet, at least, once a month, and that the next meeting shall be held in four weeks from this evening.

12th. Resolved, That the proceedings of this meeting be forwarded by the corresponding secretary, to the Indiana Temperance Advocate for publication.

The society then adjourned.

CHRISTOPHER MASTER, Pres't.
J. L. Andrew, } Vice Pres'ts.
Larkin Osborn, }
N. Kerrick, Secretary.

# THE ADVOCATE.

## The License Law.

Mississippi has followed the noble example of Massachusetts and Tennessee. She has passed a law prohibiting the sale of less quantities than one gallon. We fear that this, while it will do good by preventing individuals from drinking at grog-shops, will do an evil by causing individuals to purchase by the gallon and hold their carousals in the bosoms of their families. The *fifteen* gallon law is certainly the preferable one, for but few common drunkards will be able to purchase that quantity at a time.

The Governors of Illinois and Missouri, in their annual messeges, each recommend the passage of laws prohibiting the retailing of intoxicating drinks.

## To venders of intoxicating drinks.

In emptying our drawer of papers, (promiscuously thrown into it during the two months we have been compelled, for the want of paper, to suspend the publication of the Advocate) we commenced making notices of some of the effects produced by your calling. But notwithstanding it is seldom that one out of a thousand of such evils finds its way into a paper, we have not room to record all that we find in our files, during this short period, and if we had, perhaps it would not be agreeable to you to read them. Therefore, for our own and your accommodation, we have thought it best to throw some of them into a brief summary, that those of you who please may look upon a small portion of the fruits of your business, which are reaped by the human family.

Then to begin, we find in the first paper we take from the promiscuous pile in which they are thrown before us, an account copied from the Morning Star that on Friday, Nov. 23, Mr. John Roby of Roscowen, New Hampshire, left his wife and several small children, on business, and on Saturday morning he was found dead not a great distance from his residence. Mr. Roby when found had a *jug* by his side. Mr. Roby had formerly drank to excess, but through the influence of frends, had abstained for a season; but, being out on business he was over persuaded, patronized a retailer, took a jug full of the death draught with him, and perished on his return to his wife and children. He is thus hurried to the judgment bar, his wife made a widow and his children orphans.

The next is a notice in the New Hampshire Herald, of the verdict of an inquest held upon the body of a man named John Bell who left a widow and nine orphans. The verdict is "death by the combination of alcohol, bruises and frost." An individual who had accompanied Bell, to the grog-shop was found about midnight upon the door stone of a Mr. Mowry, about half a mile from the place where they procured their liquors, in a state of stupor, bruised, and his hands frozen. He was taken in and preserved from perishing. The quantity of liquors they had obtained was one and a half gallons of rum, and one gallon of gin. This they seem to have procured from a friend to temperate drinking, by the name of Nelson Mowry who keeps a tavern for the accommodation of *travellers*. Connected with this notice is another of John Chace, who a few weeks previous to the above occurrence while brutally intoxicated, was drowned, having in his possession two tin pails full of the "liquid fire."

The Erie (Pa.) Gazette mentions the death of James Bedford, from the use of a quart of whiskey given to him by John Duncan, on the condition that Bedford would drink it. The facts were gathered from the verdict of the inquest.—The Gazette remarks that "truly he died as the fool dieth." you will no doubt respond to this expression. But there is a period approaching, when those who avail themselves of the frailties of their fellow creatures, and for the sake of money beget in them a depraved appetite, that destroys their senses, and beastializes them will stand aghast, as these facts rise up in judgment against them.

The next is an account of a man who was kicked to death on the 30th Sept. last at a drunken dance near Zanesville Ohio, rolled into one corner by those who had done it, who continued their revelry for hours afterwards.

*The Worcester Spy* gives an account of Daniel Sullivan, who on Sunday morning left home to get something to drink, and was found dead by the side of the road on Monday afternoon, with his hands feet and face stiffened by the frost though his body yet retained a portion of animal heat. He had staggered into a ditch six or eight feet from the travel of the road; his face lying against a steep bank; against the stone and the frozen clay in which he had bruised himself in his death struggle, in a most shocking manner; and in his frozen hands were grasped, earth, gravel and decayed grass, seized upon in his efforts to help himself which he was unable to do, having paid his money for that which had deprived him of strength, the possession of which would then have saved his life. "One eye was fully open' says the writer "and the frost of a severe day had fixed, in enduring form, all the contortions of his face, in the same state in which the last groan of the dying man seems to mingle itself." "O! that the men who sold him that rum could have been gathered around that spot—*could have seen that open, frozen eye, speaking unutterable things*—could have seen those fixed contortions proclaiming the convulsive agonies in which he died. I would too, that they would follow the message to his distant family and see the wife, now a widow, the children now fatherless, when the fact and the manner of his death shall be told." And what if they had been gathered around that death scene? say you venders—and what if they had witnessed the widow's anguish and the orphan tears—those who sold him that which beastialized him, and ultimately brought him to a horrid death, a drunkard's grave—and a drunkard's retribution, were by no means responsible. He had no business to drink it. It was taking away his liberty to deprive them of the *legal authority* to sell him the soul destroying poison—and if he would drink it—and—and, be caught in the snare of the rumseller, he was a fool—and no decent family should feel for so worthless a husband and father—*we* know *we* don't. This is no doubt the sentiment of most who sell poison at the present day—but they should remember, for they do know it, that the brightest intellects and most noble hearts have been destroyed and broken through the allurements of this destructive traffick.

From the anuual general abstract of the Bill of Mortality for the city of Boston, it appears that *twenty-four* persons have died in the past year, from *intoxication*, and *ten* from *delirium tremens*. In the same time in the city of N. York, sixty-four persons have died from *delirium tremens* alone.

If this number of persons had died from the effects of *arsenic* sold in bread, there would have been but few Bakers left unhung in those cities by this time. It is *lawful* to sell poisons in the shape of drinks, but it is murder to sell them as food.

According to the Nashville Whig, the *sixth fatal* affray for 1838, in that vicinity, took place in a *grog-shop*, in the town of Sparta, on the 29th of December. This *row* resulted in the death of a man by the name of Brown. It is spoken of as a *grog-shop* quarrel occasioned by *rum*—its victim left a widow and several orphans. But say you what is this to the grog sellers of Indiana? Are you not daily preparing other victims, perhaps our sons, for a similar fate? is our reply.

An intemperate man threw himself from the third story of the Washington Hotel, Prov

dence, and put an end to his life. His remains were laid in one room below, while in another they continued mingling the fatal poison for others.—*Boston Temp. Jour.*

At a late session of Queen Anne's county court, Maryland, three persons were convicted of *murder in the second degree.* It was proved that a gallon of *whiskey* led to the bloody affray. Of those convicted, one was by the name of Tolson. He was sentenced to the penitentiary for eleven years and nine months. The other two were a *father* and his *son*, by the name of Rodney. Their term of imprisonment is said to be one or two years less. Here is a *father*, through the influence of habits which you are aiding to perpetuate, leading his *son*, first to drunkenness, then to murder! With these effects of drinking before their eyes, it is stated in the Centreville Sentinel that several of the *witnesses in the case were actually intoxicated while giving their testimony before the court and jury.*

That this state of moral degradation arises from the force of custom, you will not deny. And, in selling intoxicating drinks, which you are doing daily, that you are doing all in your power to sink the community in which you live to the same level, you *cannot* deny.

In Philadelphia, on the night of the 21st Nov. last, the dead body of a man who had been seen to fall overboard, was found by a watchman in the mud, near Callowhill street wharf, The two men who informed the watch that they had seen him fall, said that he appeared to be very much intoxicated. One of the witnesses, *a tavern keeper*, examined before the Coroner, deposed that the deceased had been at his house about eight o'clock in the evening, and was there *very much intoxicated.*

In New York, on Nov. 18th, an inquest was held on the body of *Sarah Fitzgerald*, who died *of intemperance.* Her sister sat up with her until four o'clock, then slept by her until 6 o'clock. On waking *found her dead, and the rats at work at her face, which they had eaten half off.*—Verdict: *Death by intemperance.*

An inquest was held at Natchez, on the 1st of Nov., on the body of *Thomas Medill*, which was found under the bluff, and the blood traced to a small *grocery store*, kept by Peter O'Flanagan.

*A horrid murder* was lately committed in Freetown, (Mass.,) by a man named Benjamin Cummins, upon the body of Asa Clark, Jr. This was done during an attempt by the Father of the deceased, legally to arrest Cummins, who was in company with many others, *all intoxicated.* Clark received a stab, of which he died the day following. The Murderer was secured.

On Nov. 18th, at the Lunatick Asylum, New York, James McDevitt, labouring under *delirium tremens*, the effect of drunkenness, fell from the piazza, and was killed.

A negro *in a state of intoxication*, in New York, attacked his wife with a knife. She wrested it from his hand, and plunged it into his back, killing him almost instantly.

A man *in a state of intoxication* was lying asleep on the railroad track, which passes through Fleet street, Baltimore, when one of the evening train of cars from Philadelphia, passed over him, severing his head and killing him instantly. As it was dark he was not seen by the driver.

The Editor of the Illinois Herald, for Dec. 1838, after referring to the case of Matthew Morton, whose remains the editor saw removed from a grog shop where he had died in a few minutes after taking a portion administered to him by the bar-keeper,—the case of Glennon, whose putrid and mutilated carcass was found partly devoured by dogs, soon after his having been supplied for some time by a regular liquor dealer with *two flasks of whiskey* per day—the case of M'Laughlin, who died of delirium tremens—of a licensed rum seller, who chased his wife through the streets of Alton with all the malignity of a fiend—of a poor wretch who terminated his earthly miseries by a dose of laudanum, after having been forced away from one of the haunts of ruin by his faithful wife: The editor of the Herald, after referring to all these as having transpired in the city of Alton, where his paper is published, and where, if they were not *true* he would have to render an immediate account, goes on to fulfil the object for which he had taken up the pen by recording the death by drowning, on the evening of the 23d November, of Capt. H. A. Marks, Fielding B. Mahan, and a sailor by the name of James as they, in company with a man of the name of Alexander Owens, were crossing the Mississippi river, at Alton. They had *all been drinking;* Mahan and James *were drunk* at the time; Owens had just come from the *Green Room*, a *grog shop*, in Alton. Marks and Owens quarrelled. While at some distance from the shore Owens struck Marks with a gun—the skiff was upset, and all but Owens perished. Mahan had a family the side of the river opposite to Alton, and Marks a family in New York.

But ah! our heart sickens, room fails us, and we have yet *scarcely commenced* the task we set down to perform. Although not one to a thousand of the evils your business brings upon your fellow mortals are recorded in our publick prints, and although we receive but a small proportion of the number of prints published in our country, we are able to give scarcely a tythe of the record we have received in two short months; but must we continue this appaling picture hereafter, as time, room and circumttances may enable us.

Manufacturers and venders of intoxicating drinks look upon the work you are carrying on in your country. You know that there are many cases immediately around which have never been published; perhaps, from delicacy toward the feelings of the sufferers, or their relatives; but the cases that have been given, have transpired in the places at which *they* have been published, and would have been contradicted were they not true. Is your *avarice* so great that you you cannot relinquish this work of death?

Feilow citizens, who oppose temperance efforts, look upon the above picture! It is to dry up this fruitful source of human misery and human woe, so dishonouring to God, and destructive to man, that we honestly toil. Will you continue to impede the progress of reform by *your* opposition?

*Christians* can you longer stand aloof, and thereby throw *your* influence in the way to impede its progress?

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Curious.—One pint of water converted into steam fills a space of nearly two thousand pints and raises the piston of a steam engine, with a force of many thousand pounds. It may afterwards be condensed, and reappear as a pint of water.

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That apt remarker, Dr. Franklin observed 'the eyes of other people are the eyes that ruin us. If all but myself were blind, I should want neither fine clothes, fine horses, nor fine furniture.'

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## Distillation.

From actual observation during the past twenty-two years we have lived in Indiana, more of our acquaintance have sustained losses in carrying on distillation than of those engaged in any other business. Yet many will say, if they could get money in any other way, they wuuld not follow the manufacture of *death drinks.*

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*A Good Remedy.*—"Salt," says the Chicago American, "is not only a remedy for drunkeness, but a certain preventative.

*Still better.*—"Take," says Monsieur Mirafleau, "one gill of as good water as ever leaked out of the sky, add one spoonful of loaf sugar one sprinkling of nutmeg, one bit of mint, and one gill of best French brandy. Then clap in a red hot poker, and then—throw it any where but down your throat."

*Another better yet.*—Let the toper take a pint of pure, unadulterated "juice of the" *earth*, and pour it down his guzzle, instead of the liquid poison, and repeat the dose *pro re nata.* Our word for it he will become a sober man before one month.

Æsculapius.

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We commend the following article to the special attention of our readers. It comes from a source which entitles it to a candid and serious hearing, whether regard be had to the character of its authoer or the means he has enjoyed to make up an enlightened opinion on the subject, and particularly when we know that he followed out this opinion in his own conduct.—*Boston Temperance Journal.*

Confessions of a Tavern Keeper.—The editor of the Northampton Courier, having heard, some time since, That Col. Samuel Phelps, (well known as the keeper of the American Hotel, in Northampton, but now occupant of the *Ware Village Hotel,*) had expressed a determination to sustain the new License Law, he requested of him an expression of

his views on the subject. The following frank, manly, and intelligent letter was sent in reply, the result of the experience and personal knowledge of a *Tavern Keeper*.

WARE VILLAGE, Nov. 2, 1838.

DEAR SIR, Since receiving your polite invitation to give you some of my views on the new "License Law," as an inn-keeper, I have thought much on the subject, and now cheerfully comply.

Having for the last sixteen years exercised the employment of Inn-keeper, in the county of Hampshire, under the various laws which have existed during that time, the new License Law has caused me to reflect much upon the probable results which will be realized by its operations; and I have come to the conclusion that the law, if sustained, will produce upon the community the most beneficial results. Nor can I discover any objection to it, except such as grows out of extreme selfishness. From the keepers of public houses do I find a strong and determined opposition; and, being one of that class, I must acknowledge the peculiar influence this law is calculated to exert upon my present employment, by entirely destroying the most profitable part of it, called into action my efforts to resist it. The first step was, to find arguments to convince my own mind, as well as those of my neighbours, of the unjustness of this law. Therefore I began by asking, why should the inn-keeper, who has invested so much capital, or has bound himself to pay large rents for such accommodations as are necessary to exercise that employment, be compelled to make such great sacrifices as this law, if sustained, must cost him? Then occurs the thought, How comes the inn-keeper by this privilege over his neighbour? The law grants it to him. Why? Because the people think the public good requires it, and their representatives have passed a law permitting licensed persons to keep houses of public entertainment, with the right of selling to their customers ardent spirits.

The people having been convinced that great evils have grown and are still growing out of this law, have seen fit to alter it,—prohibiting, from and after the first day of April next, the sale of it in public houses. Now let the inn-keeper divest himself of mercenary and selfish motives, and candidly ask himself if, from his own experience, without recurring to the great mass of incontrovertible evidence which is before the public of its deleterious effect, I say let him, from his own experience, answer, does the *public* good require it? Let him call to his recollection the tens and twenties of once respectable and industrious farmers and mechanics who have been ruined by the use of ardent spirits, where one has been profited by the sale of it, and the contrast is too striking to permit the idea that the continuation of the traffic should longer be permitted, to the ruin of so many and for the benefit of so few.

Again, let us inquire, how is the fact? Will this law destroy the profits of tavern keeping? I think not. The effect will be to diminish the number of hotels; for it is a well known fact that many licenses are now granted where they are of little benefit to the travelling community, which are sustained entirely upon the profits of the bar, and from whence emanates a large proportion of the evils of intemperance. For instance; a young man, or any person not yet fallen to the lowest degree of degradation and intemperance, does not presume, at the most conspicuous and respectable houses, to indulge himself in intoxication, for he is unwilling to subject himself to the gaze of respectable citizens while in this state; therefore he goes out of sight, to these bye places, where he can in secret indulge without restraint his propensity for drink; and from such sources the tavern keeper sustains himself. The new law wipes off these sinks of intemperance and vice, and no more will be licensed than public good requires.

In this Yankee land, which is full of expedients, the Yankee landlord will not be unmindful that, as a substitute for ardent spirit, he can funish his bar with hot coffee, cakes, fruit, confectionary, &c. Then will our bar rooms, instead of being the resort of *idle, intemperate, lounging loafers*, become what they were intended for and should be,—the quiet resting place of the "weary traveller;" and at first, should the profits be curtailed, it will be more than counterbalanced by the comfort, respectability, and happiness it cannot fail to afford. And it is my candid opinion, should the trial be made, it will result in the satisfaction of all. Now is the time for every inn-holder to pause and reflect,—throw aside selfish opposition,—use his own candid judgment upon this subject, and he must come to the conclusion that the law is just and salutary, and ought to be sustained, and he will give it his cordial support.

The opposition which this law meets from many respectable sources, without examination, is truly surprising; but, when candidly weighed, no good, substantial, or satisfactory reason has been offered why it should not be supported; Still we hear it denounced as derogatory to the "*rights*, the *feelings*, and the *liberties* of the people,"—"a blot upon the statute book of a *free, intelligent*, and *independent* people.' Let a candid, reflecting community examine this law, let them inquire why and wherefore this great excitement and opposition prevails. First, let us examine the law as respects the *rights, feelings*, and *liberties* of the people. It has been decided by the supreme law of the land that the people have a *right* to legislate on this subject. It has been a subject of legislation from the first establishing a legislature in this Commonwealth to the present time; nor until now has that right been doubted. The right, therefore, by the intelligent part of the community, will not be denied.

Secondly, as it respects the *feelings* of the people. What better evidence (without a trial) can we have of its according with the FEELINGS of the people, than the overwhelming vote of their legal representatives upon the passage of that law? Thirdly, let us ask wherein the LIBERTIES of the people are abridged by this law? Are not all our laws formed for their mutual protection and safety? The law which protects the lives of our citizens denies the liberty to murder; the law which protects his property takes away the liberty to steal. The new license law deprives many of the liberty of filling their coffers by the sale of that "which profiteth not,"—the liberty of spreading wretchedness, poverty, and crime through the land,—the liberty of destroying domestic peace and happiness, depriving wives of their husbands and children of their fathers, by hastening many to an untimely and infamous grave. It grants the liberty of drying the widow's and the orphan's tears,—the liberty of restoring joy and comfort to many a broken heart, and happiness to many a cheerless fire side. This truly is the LIBERTY which this law deprives or grants the people.

Now let us inquire, what portion of the community are affected by, and complaining of this "odious and oppressive" law? First comes the consumer, with his insatiable appetite, which this law refuses to appease. Then follows the selfish vender, whose profits are to be curtailed, and an entire prostration of his business will be the result, Next come the ambitious, who are seeking the promotion of party purposes, crying out, "The LIBERTY and RIGHTS of the dear people are in danger!" and, with a desire for personal aggrandizement that knows no bounds, they are seeking their *own* when they cry the *public* good. Finally, the professed friend of the law comes in with his doubts and fears of the policy of legislating on this subject; while others are opposed to it because it does not go far enough.

These first three classes of objections are too selfish and mercenary to require argument to convince rational minds of their falacy. As to the propriety of legislating, I myself had doubts,—ever preferring kind and gentle persuasion to coercion, in the cause of temperanee. But I have, upon farther reflection, become convinced that persuasion has already done her benevolent work. The people are convinced, and the strong opposition that now remains to the enforcing of the law, proceeds from some selfishness in some form or other; and coercion will alone cause this class to yield to the righteous influence of this law. As to the last, the old proverb, "half a loaf is better than no bread," may well be applied. I ask, then, if the ambition and selfishness of the few, aided by the influence of the doubtful, shall, by their zeal and perseverance, cause the repeal of a law so salutary in its effects as this law promises to be? Is the law so odious that the sacrifice of all other principles is necessary, is required, to "blot it out from our statute book?" Will the repeal of this law, in the opinion of our sister States, raise us to the rank of a "free, intelligent, and independent" State? Let the thinking and candid citizens of this Commonwealth decide.

Having examined some of the objections to this law, let us now examine some of the benefits to be derived from it. Intemperance stands charged with a vast amount of wretchedness, poverty, and crime, abounding in our land. Of the justness of this charge there is too much evidence before the public to require farther proof. To stay this demon of destruction is the legitimate object of this law, and it demands the united efforts of all philanthropic hearts. The misery which it has spread around us fails not to call forth the sympathies and energies of every feeling bosom. Behold the desolation it has scattered over families and communities, blasting in its course the fairest prospects and the fondest hopes. Let us sustain this law, and the fountains from which emanates so much wretchedness will be dried up. No longer will be heard the entreaties of the fond but broken-hearted wife, imploring in mercy the retailer to sell her husband no more intoxicating drink. No longer will be seen, in our streets, the drunkard reeling forth from the bar room, directing his tottering steps to the abode of his wretched wife and children,—there to deal out his excited vengeance upon his innocent offspring and unoffending wife. No longer will the young and rising generation have temptations set before them, which have lured many a promising son into the paths of dissipation and vice. Sustain this law, and Massachusetts will still retain that proud eminence which she has so long occupied, making her highly respected at home and abroad. Sustain this law, and truly it may be said, we are a *free, intelligent*, and *independent* people.

Let the friends of the law fear not. Their cause is onward, and in this enlightened community we shall behold the principles of humanity and kindness triumphing over those of selfishness and ambition. The cause is just and it WILL prevail. Nothing is wanting on the part of its friends but energy to sustain the law, both in letter and spirit. Justly may the consequences of a repeal of the law be dreaded. Establish the fact that on this subject we have no right to legislate, and all law will be done away, and its ruinous results are beyond all human calculations. Friends of the law, see ye to it! Obediently and respectfully,

Yours, &c., SAMUEL PHELPS.

INDIANA STATE LIBRARY


# INDIANA TEMPERANCE ADVOCATE.

"The time of life is short
To spend that shortness basely, 'twere too long,
Though Life did ride upon a dial's point,
Still ending at the arrival of an hour."

VOL. 2. INDIANAPOLIS, February, 1839. NO. 12.


We copy the following bill, passed by the Legislature of Mississippi, from the Natchez "Courier and Journal."—The republican States of the South are doing much to wipe away the reproach of their dens of dissipation. Tennessee and Mississippi have at once taken hold of the matter and done gloriously. We rejoice to see the Courier admitting a bold discussion of this important subject, in its columns.

AN ACT, *for the suppression of tippling houses, and to discourage and prevent the odious vice of drunkenness.*

SEC. 1. Be it enacted, by the Legislature of the State of Mississippi, that all laws heretofore enacted in relation to tippling houses, and authorising the keepers of inns, taverns or ordinaries, to sell vinous or spirituous liquors, in less quantities than a quart, on obtaining license therefor, be, and the same are hereby repealed.

SEC. 2. Be it further enacted, that it shall not be lawful for any person to sell or retail any vinous or spirituous liquors, in less quantities than one gallon, nor suffer the same or any part thereof to be drunk, or used, in or about his or her house.

SEC. 3. Be it further enacted, that it shall not be lawful for any tavern-keeper or inn-keeper to offer any vinous or spirituous liquors to his guests, either gratuitously or without special charge therefore, in less than the quantity of one gallon aforementioned, or in any way to violate the plain intent and meaning of the act, by evasion, subterfuge, or chicane of any sort, and that such act of evasion, subterfuge or chicane, shall be held and deemed as serious an offence against this act, as a violation of its letter, and be equally punishable under the provisions of the same.

SEC. 4. Be it further enacted, that it shall not be lawful for any candidate for any public station whatever, during the period of his being known as such, to treat or bestow spirituous liquors, in any quantity whatever, upon any voter or voters at elections, whether such treating or gratuitious bestowal of liquor, either vinous or spirituous, be avowedly in aid of his pretensions as a candidate or not, and that every such offence shall be held and deemed bribery, and punished as such.

SEC. 5. Be it further enacted, that if any person shall violate any of the foregoing sections of this act, such person shall be held and deemed guilty of a misdemeanor, and may for such offence, be prosecuted by indictment or presentment, and on conviction thereof, for the first offence, shall be fined in the sum of two hundred and fifty dollars, and be imprisoned for a term of not less than one week, nor more than one month, at the discretion of the court, and for every other offence shall be fined in the sum of five hundred dollars, and be imprisoned for a period not less than one month, nor more than three months, at the discretion of the court.

SEC. 6. Be it further enacted, that it shall not be lawful for any person to sell any vinous or spirituous liquors to any Indian, or negro, either slave or free, in any quantity whatever, and every such offence shall be subject to prosecution and punishment, according to the provisions of the fifth section of this act.

SEC. 7. Be it further enacted, that it shall not be necessary that the name of a presentor be marked in the indictment or presentment for any of the foregoing offences, nor shall any indictment or presentment be quashed or abated for want of form; but this act shall be in all cases construed and enforced as a remedial act.

SEC. 8. Be it further enacted, that it shall be the duty of each justice of the peace and constable to give information at every term of the Court to the Grand Jury, of every violotion of this act which may have come to his knowledge, within their respective beats; and that it shall be the duty of the Clerk of the Circuit or Criminal Court, as the case may be, at least twenty days before the commencement of the term of each Court, to issue subpœnas to each and every magistrate in the county where said Court is to be holden, summoning them to appear formally before said Grand Jury, to give information on oath of all offenders against the provisions of this act, and all other violations of the criminal law of this State which may have come within his knowledge; and every magistrate failing to attend on such summons shall be punishable as for contempt of Court as in ordinary cases: and it shall farther be the duty of justices of the peace, when any violation of this act shall be made known to him, forthwith to issue his warrant for the apprehension of the person charged with such violation, and bind him, upon a proper and satisfactory hearing, to appear at the next term of the Circuit or Criminal Court, as the case may be, to answer for such offence.

SEC. 9. Be it further enacted, that any Tavern-keeper, or Inn-keeper in this State shall give bond with approved security, to the Board of Police of each county respectively, in the some of one thousand dollars, not to violate the provisions of this act, and shall at the same time take an oath, not to sell or permit to be sold at his house, or on his plantation, any vinous or spirituous liquors in a quantity smaller than one gallon, and that when sold in the quantity of one gallon, he, she, or they will not permit the same to be drunk in the house, or at the place where sold.

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We copy the following from the Wayne County Chronicle of March 13. It is cheering to see the publick press in many parts speaking out on this subject, in the language of truth. Here seems to be a subject, on which men of principle of every party engaged in conducting the press, are co-operating. Some there are, a "*small fry*" indeed, who are willing to see the annual sacrifice of fifty thousand human beings perpetuated, provided they could turn some half-dozen votes in favour of the party to which they may be subservient. But the substantial, and influential, of all parties, who sustain their side of the question from *principle*, by manly argument, deduced from facts, are coming up to the help. To such we extend the right hand of fellowship, and say to them, we rejoice, in the sincerity of our hearts we rejoice; for the united energies of the press once brought to bear on this subject, will do more for the cause of suffering humanity, and of our country in ten *years*, than all the party strife, however ingeniously carried on, will do for a century.

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## Temperauce Society.

A Temperance Society, has recently been established in this place, on the "*Te-total Abstinence*" principle. Ex-Governor James B. Ray is president; John Jemison, Vice President; Jacob B. Julian, Recording Secretary; Rev. J. Kiger and T. L. Doughty, Esq., Corresponding Secretaries; M. M. Ray, Esq., Treasurer; Jesse Stevens, Solicitor, and Owen R. Morris. Librarian.

During the last week, a series of lectures were delivered before the Society, by the Rev. James T. Wells, Travelling Agent for the "Indiana State Temperance Society." We were not present, but understand that Mr. Wells, in the former part of his lectures, presented, in a clear and forcible manner, the alarming evils and dangers of *Intemperance* to the social, political and religious interests of community; and in conclusion, brought up, and completely answered the many objections urged by those who are unwilling to embrace the Temperance cause.

The Society thus far bids fair to do much good in the way of reforming, and rooting out from our community, the many fatal effects consequent on the use of intoxicating liquors. We trust its salutary influence will continue to spread and strengthen, until both the venders and drinkers of Ardent Spirits will see and admit that their several callings and practices are alike ruinous to themselves, and adverse to the moral obligations they respectively owe to society.

We would not, hastily or harshly, denounce those who either, by *wholesale* or *retail*, vend intoxicating liquors. We are far from saying that they are destitute of feeling, or that their sympathies cannot be touched by human suffering. Many of them are men of strict and sterling honesty—possessing generous dispositions, and willing to contribute their share to relieve the wants of the unfortunate and distressed. The law authorizes and protects them in their business. Early education and subsequent associations have tended doubtless to convince them, that a business followed, and a livelihood obtained agreeably to the sanctions of law, cannot be morally wrong. We, are, however, inclined to believe, that reflection, and a more careful survey of this matter would convince them of their error. Their views, we think, would undergo a change, if they would consider and know that in fact a large proportion of the misery and crime brought upon the human family, may be traced, either directly or indirectly, to *Intemperance*. Would the venders of Ardent Spirits suffer to pass in review before their mind, the fifty thousand besotted drunkards, now actually in the United States, with their bloodshot eyes—their phrensied looks—and palsied limbs. Let these, or those who have, be followed by their weeping and broken-hearted wives, on whose countenances sorrow

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V. 2 # 12

and disease seem to have set their united impress—telling of a woe and blight of human happiness over which no spring can ever dawn. To render the scene complete; let the wretched, starving, and worse than orphan children of these unhappy parents, close the rear! Here is a picture not drawn from fancy—but a living—yet faint representation of the evils of Intemperance in our land. Let the vender of Ardent Spirits look at this picture, as the workmanship of his own hands, and we care not how al, most unfeeling he may be, he cannot behold it without feeling that he has deeply and fearfully violated the moral obligations enjoined on him by his country and his God.

The Centreville Temperance Society already numbers about one hundred and forty of our citizens as members, with a prospect of increasing the number.

☞Since writing the above, we notice that an investigation has been made by the Legislature of Pennsylvania, which shows that four-fifths of all the persons confined in the Penitentiary of that State, owe their imprisonment, either directly or indirectly to Intemperance. And that the City of Baltimore pays twenty thousand dollars annually, to support paupers, made by the same cause.

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The South Bend Free Press, brings us the cheering details of the proceedings of a "Convention for the purpose of organizing a County Temperance Society, convened at the M. E. Chapel, in South Bend, Monday, March 11."

A constitution based upon the TOTAL ABSTINENCE PLEDGE was reported and adopted by the Society, which is styled "THE ST. JOSEPH COUNTY TOTAL ABSTINENCE Society," which is auxiliary to the State Total Abstinence Society.

The officers of this Society are.

*President*, John Brownfield,

*Vice President*, J. H. Orr, J. McCollough, Samuel Lamb,

*Recording Secretary*, Jno. D. Defrees,

*Corres.* " Z. Bancroft.

*Executive Committee* J. J. Deming, Almon Bugbee, L. W. Munson, J. Hardman, and H. Chapin.

A resolution was passed instructing the executive committee to appoint a delegate to the State Convention. And another inviting *township societies* to become auxiliary to this *county society*.

This last feature in the plan of operation adopted by our friends, strikes us as one that promises much good. Would the friends of this reform in every county take similar measures; and would they in every township of the State form societies, directly auxiliary to the county or State Society, the truth could be disseminated so generally that it would soon force its way to every heart.

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*Fairfield, Feb. 3d, 1839.*

MR. OSBORN—Dear sir, the Youth's Temperance Society was formed in November last. Mr. Wells our agent for the State Temperance Society, requested that our Society become auxiliary to the State Temperance Society. There was a meeting called for that purpose on Jan. 26th, and the following resolution was adopted:

*Resolved*, That this Society become auxiliary to the State Temperance Society.

Our pledge is on the te-total abstinence principle. Our Society now consists of fifty-five members, and its officers are

JOHNATHAN BASSETT, Pres.
FRANCIS HUGHES, First Vice Pres.
LEWIS SIMS, Second Vice Pres.
JOHN STARS, Rec. Sec.
SALMON WILDER, Tres.
JOHNATHAN BENNET, Lib.

Yours, SAMUEL FERRIS, Cor. Sec.

Our young friends of Fairfield must not suppose, in consequence of our delay, in noticing their efforts in the temperance reformation, that we do not appreciate them. No. It is a source of great satisfaction to us, to see the *youths* of our land embarking in this cause. So long as they strictly adhere to their noble resolution, *they* are safe, from all the multiplied ills of intemperance, and have it in their power to give out a strong and lasting influence, to aid in the redemption of their country from the great national evil of drunkenness.

We would to heaven that a Youth's Temperance Society were formed in every town and every settlement—embracing every youth in the vicinity of each society. Then, in a few years, when every old toper shall have been removed, there would be none to heir his degradation, his guilt, and his sufferings.

We hope our young friends will elect their delegates, that they may be fully represented in the State Convention in May next. We bespeak *that* delegation as *our guests*, during the session af the Convention, which takes place on the third Wednesday in May next. They will find a large number of young Rechabites here, to give them a hearty welcome.

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## All Hail Wisconsin.

We have before us, in the MILWAUKEE SENTINEL of March 12, the proceedings of a convention of "delegates from the different Temperance Societies in the Territory, and of the friends of temperance generally, assembled at the Presbyterian church in Milwaukee, on Monday, the 31st day of February, 1839."

After the usual preliminary transactions were had, the convention resolved itself into an association styled "THE WISCONSIN TEMPERANCE SOCIETY," and adopted a constitution embracing the "Total Abstinence Pledge."

The officers of this society are

*President*,

Col. JEDUTHAN SPENCER of Walworth county.

*Vice Presidents*,

R. H Deming, of Southport, Racine co.
Co$^{l}$. J. Spooner, of Walworth co.
J. M. Palmer, of Madison, Dane co.
Ansel Dickinson, of Rock co.
Samuel Ryan, of Brown co.

*Recording Secretary*,

Harrison Reed, of Milwaukee.

*Corresponding Secretary*.

N. F. Hyer, of Jefferson.

*Treasurer*,

Willard B. Johnson, of Walworth co.

*Executive Committee*.

Samuel Hinman, Jared Thomson, John V. Smith, of Milwaukee.
J. F. Ostrander, of Jefferson co.
George White, of Calumet co.

The followiog resolutions were unanimously adopted by the convention:

*Resolved*, That the temperance cause, by its gratifying and cheering effects on tha best interests of our common country and the world, proves itself worthy of the continued patronage and the most decided co-operation in its behalf of the patriot and the christian.

*Resolved*, That our cause is a great and abiding source of national wealth, far more valuable than the Peruvian mines. As such, it should command the cooperation alike of the aspirant after wealth, and the labours of the benevolent.

*Resolved*, That from the far west we hail with joy the noble stand taken in our cause by that luminary of intelligence, and nursery of talent. the ancient *'Bay State;"*—that while we earnestly hope her example will be followed by the sister states of the confederacy, *we* shall not cease to urge upon our own legislators to put the making and vending strong drink under legislative interdiction; ranking and proscribing the same as among the prominent sins and vices of the age.

*Resolved*, That carousing and drunkenness on occasions of publick rejoicing is a relick of the barbarous ages—in its influence exceedingly pernicious to the morals of the people—incon.sistent with the march of improvement, and should be discountenanced by every good citizen.

*Resolved*, That the success of our cause depends greatly on the consistency of our own members with their avowed principles; and that individuals who violate their pledge and the glorious principle of entire abstinence deserve our severe reprehension for proving traitors to the best of causes.

Mr. R. H. Deming, of Southport, presented the following resolution, accompanied by appropriate remarks, which was unanimously adopted:

*Resolved*, That when the sale of spirits and wines is confined to its proper sphere, it shall be limited to medicinal and mechanical purposes.

On motion of Mr. Cadwell,

*Resolved*, That the influence of *woman* is an important auxiliary in promoting every great and good cause; and should that influence so graciously bestowed upon her by the hand of her Maker, be extensively and untiringly exerted in favor of the temperance reformation in this new but growing Territory, where much depends upon domestic influence in order to its future prosperity, the triumph of the cause would be certain and glorious, rolling back a wave of consolation into her own and the bosom of those whom she loves, while future generations will rise up and call her blessed.

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For the Advocate.

## "The Traffick."

MESSRS. EDITORS—Much difference of opinion, I understand, has arisen in various sections of the State, in relation to the meaning intended to be conveyed by the term "*traffick*" in the total abstinence pledge. The Temperance Agent, it seems, has put a broad and liberal construction upon it, so that it should include all who manufacture or contribute in any degree toward, its production, as well as those who buy and sell the article of spirituous liquors. A temperance convention in Dearborn county has recently decided that the term is limited simply to the trade in ardent spirits. Although the Executive Committee of the State Society has expressed an opinion in accordance with that of the Agent, yet the matter does not seem to be definitely settled, and the question will no doubt come before the next convention for final decision. Meanwhile it should be maturely reflected upon by the friends of total abstinence, as it undoubtedly involves a question of vital importance to the ultimate success of the cause.

The strict definition of the word traffick, as

given by lexicographers, I am free to admit would limit it simply to the buying and selling of ardent spirits, after they are manufactured, but it is very questionable whether the convention which adopted the form of pledge, contemplated such a literal and contracted view of the term. They no doubt intended to cover the whole ground, and the word to be interpreted according to its true spirit and meaning in the connection in which it is used, knowing that "the *letter* killeth, but the *spirit* maketh alive." If they did not thus consider it they certainly came far short of accomplishing their intended object. It would seem to strike the mind of every sensible man, that if it is wrong to vend a noxious article, it is equally wrong to manufacture it; and if wrong to manufacture, it must be wrong to contribute directly and essentially to its manufacture and indirectly to its subsequent sale and use. In fact the *first* agent in the transaction ought justly to be considered the most culpable of the three, for upon his agency depends all subsequent action in relation to the evil, with just as much certainty as any philosophical cause produces its corresponding effect. I am aware that this view of the subject is honestly opposed by many well-meaning persons, and even friends of temperance, because it would reach too far back and include those who even owned land upon which grain was raised, those who made ploughs to till the soil, those who ground the grain, who made stills to separate the spirit, or who made casks to contain it. But here I wish it particularly borne in mind, that this is intended to apply only to those persons who act with a *full knowledge* of the evil effects which will in all probability result from such actions. I would adopt precisely the same rule to determine moral guilt in this case as guilt in a criminal prosecution. If a person violate law, it must be a self evident or proven fact that such person was *capable* of knowing the consequences of his or her conduct, or they cannot be held amenable to the penalties of that law. Now can it be said that any individual engaged in selling grain to a *distiller*, or a miller in grinding for a distiller, or a cooper making barrels *for a distiller* can be so totally ignorant of the probable use of the articles thus furnished as to plead this excuse? Can any distiller be found in the whole country who is entirely unacquainted with the destructive effects of the product of his shop? But further, can any retailer under the wide canopy of heaven be uninformed in relation to the very pernicious consequences of dealing out the noxious liqui ? Certainly not. The individual so engaged, (especially the latter,) have too many *occul demonstrations* of the bad results of their TRAFFICK to plead ignorance. I would therefore classify the degrees of moral guilt among those engaged in the "traffick," not only in the proportion of the amount they may each contribute to the production and use of alcoholick liquors, but in the exact ratio of the amount of knowledge they may possess of the evil consequences resulting therefrom. But here I am met with the argument frequently urged, that inasmuch as a considerable portion of the alcoholick liquors which are manufactured, are used for medicine and in the arts, it would be improper to proscribe the manufacturers of them, when they are so indispensable, and so beneficially applied. Well, I should certainly have no objections to their being manufactured expressly for such purposes, and sold by druggists as other poisons; neither would I oppose it if intended for moderate use as a drink, if experience had not convinced me that there is great danger of its excessive use, or rather abuse. This is the ground of all opposition to intoxicating liquors. If there were no temptations to drink nor incitants to drink to drunkenness, we need not wage war against them at all. Indeed I think the fact so well established that intoxicating drinks are the cause of more misery, wretchedness and crime in the world than any other one thing, and that the evils produced so far overbalance the good, as to sink the latter into utter insignificance when compared to the former, that the whole community ought cheerfully to undergo the privation of its use, even for beneficial purposes, and with common consent banish it forever from existence. No doubt many will be ready to controvert this point, but I think it is susceptible of the clearest demonstration.

[TO BE CONTINUED.] I. S. D.

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The Pennsylvania Intelligencer of March 8th, under the head of TEMPERANCE says:

"The committee on Vice and Immorality in the Senate, through their chairman, Mr. M'CLEAN, have taken hold of the subject in earnest. An inquiry is now going on with the object of a reform in the license laws. A number of petitions have been presented to the Legislature, praying that the people of each township may determine by vote whether or not spirituous liquors shall be sold by small quantities within its limits, and a bill to this effect has been introduced into the House by Mr. PURVIANCE."

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We have seen a letter from Gov. Harrison, if our recollection is correct, to the President of the United States, dated at Vincennes in the year 1801, giving a horrid description of the murders committed by two or three remnants of tribes of Indians, not only upon the whites, but upon those of their own tribes, and their best friends, and even their own families, chiefs, head men, etc. to such an extent, that every chief in one tribe had been cut off; and that these tribes were in danger of being extirpated in consequence of the traffick kept up by the traders with them in ardent spirits. That the number of warriors in these tribes did not amount to more than *six hundred;* and yet importations to the amount of SIX THOUSAND GALLONS of the fire water were made perannum, for this unholy traffick. But 38 years have elapsed since this letter was written, AND NOW WHERE ARE THE PIANKISHAWS? and the other two tro tribes associated with them in this letter. Alas! WHERE? The danger then suggested has been realized within thss short space of time.

But, is this evideuce a solitary one that the aborigines have been swept off by tribes, through the instrumentality of these poisons? No! evidences stare us in the face, on every hand, and although laws have been passed to restrain this unhallowed work of death the avarice of the retailer goads him on in the pursuit, and the poor untutored sons of the forest are pursued, and poisoned, and robbed of their substance, their reason, their lives, and their immortal souls sent, unenlightened, to a world of woe! All this, that the avarice of individuals belonging to a professedly christian nation, may be gratified. Yet this is not considered by many, as great a crime, as to advocate the Temperance reformation, the object and tendency of which is to dry up the fountains of all this evil.

Yet we have abundant reason for grattitude to the great Ruler of the Universe, for raising up those who, at the risk of all reproach, dare to hold up these crimes before the world, and denounce this unholy traffick. Of this we have some evidence in the following, which we clip from the Michigan City Gazette.

"MR. EDITOR—I wish to call your attention and that of your numerous readers in this city to the disreputable fact that for several days and nights during the past week some half dozen or more Indians were in a state of beastly intoxication. There are, it would seem, those in this city, who, for the paltry profits on a few quarts of spirits, are willing to peril the lives and property of their fellow citizens, by selling in defience of our laws, intoxicating liquors to Indians. The yell and hoop of these sons of the forest could be heard, at all times of night, resounding through our city much to the annoyance of its peaceful inhabitants. But where do they get their liquor? That's the question.—The seller is careful that no person, who can or will bare testimony against him shall know, the Indians will not inform; and thus the laws are completely set at naught by the dealers and traffickers in alcohol, and the red man is brought to the lowest degradation by those who should use their utmost powers to raise them in the scale of true happiness and greatness. It is well known to all that the Indian loves the "fire water," and when they are intoxicated they are prepared to do the most horrid acts; on the contrary, when sober they are peaceable. Will not the authors of their destruction have a long account to settle on the day "when shall be judged the quick and the dead ?" I think so.

The Aborigines are fast dwindling away from vast and powerful tribes and nations, to small companies, scattered, as it were, to the four winds of Heaven. The inquiry is at once made what has been the cause of thisdiminution in their numbers? I would answer, before the "fire water" was known to them they were a happy people, they got their living by hunting and fishing; but as soon as the "fire water" was known to them they gave themselves up to drunkenness and rioting; and at the present day they are not contented unless they have some of the article which has been the cause of all their trouble. This is a fact known to all. To completely do away the abominable practice of selling alcohol to them (the Indians) a law was passed by the Legislature to prohibit, entirely, its sale to the Indian.

This law, I am sorry to state, is looked upon as a mere cypher and totally disregarded by some of our citizens. I hope this matter will be handled as it deserves, so that our city may not be disgraced by their midnight carousals.

Yours, &c. C.

# THE ADVOCATE.

## Temperance cause in Indiana.

It will be seen that the little spark has been fanned into a flame, which is rapidly communicating itself to different neighbourhoods. If cherished, as we trust it will be, it will ultimately consume the destructive vice of intemperance, throughout our State. What philanthropist, what christian, what patriot is willing to impede this reformation? Let the line be drawn, and each ask himself if he is willing to impede its progress? Let those that are not, come out at once, on the side of suffering humanity.

## Personal Influence.

I knew two noble hearted intelligent foreigners, each of whom possessed a fund of anecdote and fun, that would give zest and glee to any circle of light hearts, of which they were frequently the centre. One became the victim of intemperance, the other retained command of his appetite.—After a separation of some years they met. But there was so vast a contrast, that their early enjoyments could not be renewed. It was you that made me thus said the poor inebriate. It was your influence that made me thus, as well as many others. But pray, upon how many has *your influence* had the same effect was the reply. Ah! upon many it is true (going on to enumerate,) but it was *I that was your* JOURNEYMAN, in all this work of ruin, retorted the other.—How many temperate drinkers have converted their early friends, into drunkards, and *journeyman* drunkard makers! But alas! after they once have set up the trade, how hard it is to stop the progress of their work, which continues to expand, until perhaps, their nearest and dearest friends are the victims of their own thoughtless example.

## It is not my Fault.

Point a rumseller to a poor, ragged wretch, falling in the street and lascerating his temples upon the pavement, his blood streaming through the gray locks, whitened by age and the exposures endured during the two wars for his country's independence; a being yet possessing an immortal spirit, but which is about to depart to the final Judgment; a being who has just been deprived of his mental and bodily powers, by the poison sold him by the rumseller, for which he has received the last dollar of a pension, conferred on this victim, for patriotick services and heroick deeds. Point the rumseller to such an object, the victim of his cupidity, and with what indifference he will tell you *"it is not my fault." "It is nothing to me."* Press this subject, and how soon you will be told of his *license* to *sell*—the legality of his calling—the necessity of supporting his family—the necessity of houses for the *refreshment* of the weary traveller, who *will have those drinks*. And so soon as yon turn away, how sure he is to call you an enemy to your conntry—a biggotted zealot—an advocate for a union of church and state, while his poor victim, plundered of his mind, strength and money, is by him permitted to lie in the street, helpless, friendless, exposed to danger in the streets of a town, in this country, the firm and dauntless friend of which he was, in the hours of peril that tried men's souls.

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One man joins a Temperance Society, through his influence ten others are saved from becoming drunkards, and render themselves intelligent citizens, capable of guarding the civil and religious institutions of our country. Another man opposes temperance Societies, is year after year a candidate for publick office, treats thousands of voters, and thereby induces one hundred to become poor besotted creatures, incapable of guarding their own or the rights of the State.—Which of these two men does the most to promote the cause of liberty? Which should we consider the friend of his fellow man, and of his country? And which does the most toward effecting a union of church and state?

[From the Indiana Journal.

MESSRS. EDITORS—

In a country bearing the Christian name, as does our own beloved land, we rarely meet with any avowed opposition to the Bible. Almost every one will admit of its importance. The statesman or political economist regards it as a perfect system of morals, and as a basis for the laws of the land, incomparably better than any system promulged by the sages of antiquity. The literary man admits it to contain the first principles of History: that it is the best introduction to the study of the sciences, and that its composition is unequalled, rising in many parts to the loftiests strains of eloquence and sublimity.

And the christian tells you that he clasps it to his bosom, as the book of books, the most precious gift of God, that in it, our duty is made so plain that he that runs may read; that it contains the most precious and comforting promises, to those especially who hope they are embraced in the new covenant, which we are there told that God has made with man. And yet, notwithstanding all these admissions, how much do we all neglect the dissemination of this precious book; for it is confidently believed that very many are destitute of it, in our very midst; let us all be more faithful in future, and thus make all the amends in our power for our neglect hitherto.

The foregoing remarks have suggested themselves to me from a knowledge of the fact, that in the fall of 1837, a number of individuals in our town, impressed with the importance of a wider circulation of the Scriptures, procured the call of a public meeting, at which a Bible Society and Depository were formed—but the whole matter languished; and recently a person has been engaged to attend to the purchase and sale of the society's books, and it is hoped, when this arrangement is known, that a supply is constantly on hand, and that branch societies in the adjacent country can always supply themselves, at the prices of the parent institution, with only the addition of the transportation—that a new impulse may be given to the circulation of the Bible, and thus happily realize the hopes and prayers of the society,

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The Maysville Eagle contains a most excellent report from the Executive committee of a Temperance Society.—We shall endeavour to make room for this report.

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MR. OSBORN DEAR, SIR—I hereby transmit a brief account of the protracted temperance meeting held by the Rev. Mr. Wells, pursuant to the notices you gave me on the 30th January to be held on the second day of February, 1839 at the Presbyterian meeting house in Washington township, Marion county, Indiana. Pursuant to the above notice, on the evening of the second of February there were a few friends of the cause of temperance assembled but the weather being so intensely cold and the congregation so small, and no prospect of the congregation increasing during the meeting, after some consultation it was thought best to move the appointment to Mr. Samuel Travis's where the lectures were delivered to an interesting congregation, though small, who with very few exceptions received the doctrines of total abstinence and signed the pledge. On Tuesday evening at the close of our meeting there were found fifty-three names on our constitution, who immediately proceeded to the choice of officers, whereupon O. Penington was elected President, James Musterd Vice President, Hiram Bacon Corresponding secretary, Samuel Travis Treasurer, Glidden Travis Solicitor and John Issary Librarian, and the society adjourned to meet on the 27th of February, 1839.

It is just to remark that every individual, without a single exception, who attend all the lectures signed the pledge of total abstinance so far as my knowledge extends.

HIRAM BACON, Cor. Sec.

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*From the Temperance Herald.*

A SERMON,

*Delivered to a select Congregation in Illinois.*

## The Deer Lick.

My text is selected from that portion of the prairie called the Deer Lick; and my design is,

I. To explain the text.

II. To state and illustrate the doctrine.—And.

III. To make a practical application.

I. I am to explain the text.

A lick is a salt spring, so called from the circumstance that the earth about it is so impregnated with saline particles as to be licked by the deer, the bison and other animals. These licks abound on the waters of the Kanhawa in Virginia the the Muskingum in Ohio, near Shawneetown in Illinois, and in Kentucky, and generally in the western states. Who that has traveled from Maysville to Lexington, and stoped to drink a tumbler of Blue Lick water, will ever forget its taste or its smell? Bless me! if all the delicious things in a drug shop—assafœtida and caster oil, epsom salts and rhubarb, were beaten together in a vast mortar, they would make a composition nothing like it.

A lick is also any place without salt visited by animals for the sake of gratifying their taste.—Licks of this description are numerous in the west; and though they abhor water as nature does a vacuum, there are many of them on our principal water courses.

They may be known by certain infallible signs.

One is that the animals visiting them are of one kind only; and that peculiar. They have two legs, and yet they have neither wings nor feathers.

Another is that these animals are inclined to be both noisy and filthy, noisy as the mooney-ed bird of the forest, and fetid as the African goat.

Another is the beaten paths usually lead to them.

Another is that these licks usually have accommodations neither for man nor beast, both of which they are required to keep by law.

Another is those who lick there often get licked themselves.

2. I am to state and illustrate the doctrine.

The doctrine of the text is, what a little change in the orthography, that the lick is dear.

It is dear whether we consider its cost or its consequence.

Look at its cost. He who licks at the rate of 12 cents a day licks away 43 dollars and 80 cents a year; which in twenty years, without interest, amounts to the round sum of 876 dollars! Enough to build a comfortable house, buy a good farm, or educate a son at college.

He who licks at the rate of one pint a day swallows 45 gallons in a year and in twenty years 920 gallons, or 28 barrels and 24 gallons! And this at one dollar a gallon, would purchase 786 acres of Congress land!

To lick *so much* must cost time—at least one hour a day—365 hours a year, about one whole year in 20. And who can afford to part with so much time, without a compensation of some 4 or 5 hundred dollars?

But the cost of licking is nothing, compared with consequences.

It leads to insanity. I have seen the animals which lick there raving mad. Of 495 patients in one insane hospital, 297 were known to have brought on their derangement in this way.

It leads to crime. Almost all the criminal cases which come before our courts are occasioned in the same way.

It leads to disease and premature death.

So every intelligent physician will testify who has not been poisoned at the lick. This is the testimony of 75 physicians in Boston, of 45 in Cincinnati, and of the great body of physicians throughout the United States.

It leads to wretchedness.

There is no fiction here. Look into the family whose head is in the habit of frequenting the lick, and if you find wretchedness any where on earth, you find it there: wretchedness alive, and no mistake.

It leads to ruin, temporal and eternal.

What is one of those animals, which stagger and vomit about the lick good for? Neither for the land nor for the dunghill. Neither for this world nor for the next. He is not fit even to wallow with the decent swine. When a mule has served his generation faithfully in pulling a dray, and cannot stand on all fours any longer, his hide is of some value, but not so with the animals ruined at the lick. Both living and dead they are a curse to themselves and others.

Thus whether we consider the cost or the consequences of licking, it is extremely dear.

3. The application.

I take it for granted that none of my hearers are in the habit of frequenting the lick; yet there are those who do, and to such you have a duty to perform.

Tell the mechanic, that if he would save his cash, his character, his health, and his happiness—if he would have a good house to cover his gray hairs—a good wife whose heart will beat in unison with his own—and good children to rock the cradle of his declining years—tell him to keep away from the lick.

Tell the farmer if he would not earn wages to put into a bag with holes—that if he would not sow to the wind and reap the whirlwind—if he would till the mortgaged farm of the sluggard, and leave his children to inherit only the reputation which drunkenness bequeaths—tell him to avoid the lick.

Tell the professional man to beware of the lick, to shun it as he would the poisonous tree of Java, or the sirocco of the desert,—that instead of becoming more learned, wiser, or better, he will be soon the reverse for going there.

Entreat the old to take the old road round, rather than go by the lick; and in the words of the wise man exhort the young,—'Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thy heart incline to her ways, go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.'

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From the Dearborn County (Ind.) Democrat.

## Temperance Meeting.

At a meeting of the citizens of Sparta township, held at the Baptist meeting-house on the 2d day of March, 1839, for the pupose of organizing a Temperance Society in said township, Mr. Spencer Dadvis was called to the chair, and Jonathan Vail appointed Secretary.

The meeting being opened by prayer by J. W. Giver, the object of the meeting was made known by the chairman. After an appropriate address by Henry J. Bowers, the following Declaration and Constitution were unanimously adopted:

### DECLARATION.

When in the course of human events it becomes necessary for one portion of the community to unite themselves together, for the purpose of suppressing the use of any article in common use among mankind, a decent respect for the opinions of others require that they declare the causes which impel them to the measure.

We hold these truths to be self-evident, that all men are endowed by their Creator with certain intellectual powers that no other animal is endowed with; among these are *reason*, *judgement*, and a *sense of right and wrong*. For the full development of these *powers*, Nature furnishes us with such articles as are necessary for the support of our physical bodies. Whenever by an unnatural combination of the elements a fluid is produced, the use of which has a tendency to destroy these *powers*, it is our duty to abstain from the use thereof, and use our utmost influence to induce others to do the same. To effect this more fully, we have a right to unite ourselves together and adopt such lawful measures as will be best calculated to effect that object.

The history of all intoxicating liquors is a history of repeated injuries and usurpations upon these *powers*, in all cases establishing an absolute tyrany over the minds of such as become subject to it, and producing a long train of evils, that are only brought to a close by idiocy, disease and death. To prove this let facts be submitted to a candid world. It has prevented the passage of such laws as would be the most wholesome and necessary for the publick good. It has been the means of calling together large bodies of men from a distance, from their families, for the sole purpose of exciting them to deeds of violence. It has obstructed the administration of justice, and has disqualified our judges for the high stations they fill. It has been the means of establishing amongst us, houses where the idle and disolute resort to drown their reason and prostrate those powers that might be employed for their own and the publick good. It has prevented the proper education of the rising generation, by depriving parents of the means of educating their children. It has crowded our poor houses with paupers, our jails with criminals, and our penitentiaries with convicts. It has laid its withering hand on the finest talent of our country, and robbed us of their influence. It has entered the habitations of the peaceful and upright, and produced strife, discord, and death. It has marked the young with dishonour, the middle aged with disgrsce, and the old with infamy. It has excited domestick insurrections amongst us, and caused misery and distress to come upon all ages, sexes and conditions.

An article, the use of which is so prejudicial, we hold to be unfit for common use, and do therefore renounce the use of it in the form of fermented as well as distilled liquors.

We whose names are hereunto subscribed, solemnly publish and declare, that we will abstain from the use of all intoxicating liquors, except for sacremental, medicinal, or mechanical purposes; that we will not traffiick in it; that we will not provide it as an article of entertainment, or for persons in our employment; and that in all suitable ways we will discountenance the use of it throughout the community. And for the support of this declaration, we mutually pledge our words and our sacred honours.

### Constitution of the Sparta township Total Abstinence Temperance Society.

Article 1. This society shall be called the Sparta township Total Abstinence Temperance Society, auxiliary to the Indiana State Total Abstinence Temperance Society.

Art. 2. Any person may become a member of this Society by subscribing the above declaration.

Art. 3. Any person wishing to withdraw from this Society, may do so by making such a request to the Secretary.

Art. 4. Any person violating the above declaration shall forfeit his or her standing in the Society, and on satisfactory proof of such forfeiture to the Society, or its committee, shall be expelled.

Art. 5. The officers of this Society shall consist of a President, Vice President, Recording and Corresponding Secrateries, and Treasurer.

Art. 6. The officers of this Society, when chosen, shall constitute an Executive Committee, to transact the business of the Society in the intervals of its meetings, which shall be held quarterly, or oftener, if the Committee deem it necessary; and to make an annual report to the Corresponding Secretary of the State Society at Indianapolis, one month previous to the meeting of the State Society.

Art. 7. The officers of this Society shall be elected annually, at the time of holding its regular quarterly meeting in March, at which time this Constitution may be altered or amended, by a vote of two-thirds of the members present.

The following officers were elected:—Spencer Davis, President; Jonathan Vail, Vice President; John Cashell, Recording Secretary; J. W. Givan, Corresponding Secretary; Joseph Churchill, Treasurer.

On motion, it was *Ordered*, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in the Dearborn County Democrat.

On motion, the meeting then adjorned.

SPENCER DAVIS, *Ch'n.*

Jonathan Vail, *Sec'y.*

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Economy in Clearing Coffee.—This, which is, ordinarily, a small affair, grows into a matter of some magnitude with those who love a clear cup of coffee when eggs can scarcely be had for this purpose, (as is sometimes the case with those who live in towns and villages) and when other clarifying agents are not at hand. We would therefore inform such as are not already apprized of the fact, that a single egg may be made to clear a pound or more of coffee, by stirring it with the coffee after it is parched, and before it has entirely cooled. This method also saves trouble, as the operation will not have to be repeated until the pound is exhausted.

# THE ADVOCATE.

This number completes the second volume of the Advocate. It is the only temperance paper known to us that has been published on the responsibility of individuals, and we believe we receive all that are published in the United States. This ought not to have been; but at the time it was commenced, no general or efficient organization of the friends of temperance had taken place within our State. All other temperance publications are issued by temperance associations under the direction of their executive committees. In such cases the responsibility rests with so many, that the enemies of the cause cannot reach them, so as to oppress in any degree. Among so many, the expenses are amply provided; the press rendered independent and efficient, and no individual is burdened. But the state of things has been such that this has not been the case with the Advocate. During its publication, however, although its subscription list has ranged only from three hundred to a little more than one thousand, we have sent abroad an average of eighteen hundred copies per month; in all over forty-three thousand sheets. And had not our resources been circumscribed indeed, the number should have been four times as great.

Through the activity of the members of the Methodist conference, and others who have kindly forwarded subscriptions and remittances for the paper, and a few individuals who have handed us five dollars each, to aid us in sending out numbers gratuitously, we have realized the amount of *five hundred dollars*. *This has made us glad more than a hundred times.* When our type were set; our desire to see the whole State in motion in forwarding this glorious cause, has prompted us to keep onward. We have, perhaps, expended more than prudence dictated. Perhaps we have been a little *intemperate* in doing so, for we *feel* the pressure, *deeply feel it*. There are yet liabilities that *must* be met, after all the profits of our other business are appropriated. We do not, however, despair. The hand of the *Lord* is evidently in this work. The reformation is now progressing, with, we think, an unparalled energy. We believe it has never advanced in any State of the Union, as it has in Indiana for the last six months. The formation of the State society gave an irresistible impulse to the cause. The labours of the State agent have been blessed. How far our efforts may have contributed to the promotion of the cause, can only be known to HIM who is able to put it into the hearts of his children, to sustain us in our well intended labours.

The ADVOCATE will hereafter be published under the supervision of the *Executive Committee of the State Society*. If any profits are derived from it, they will go for the promotion of the cause, through the gratuitous distribution of extra publications, and in aid of the agency fund.

Those who are now in arrears, will certainly not procrastinate forwarding us the pittance that is due, that it may go as an offset to the expenses we shall have to incur in supplying the numbers yet due to those who have paid in advance.

Fellow citizens, much has been done in the *preparatory* line, but the conflict is but just commenced in our State. *Shall we recede?* If not, all the artifices of the retailers *must* be exposed—the demagogue must be *unveiled*—the subtilty with which *habit* steals upon those who yield to it, demonstrated—the misery, destruction, and death that *temperate* drinking leads to, must be portrayed, if possible, in their horrid reality! The task is a great one. To accomplish it, we must have competent lecturers in the field, and an efficient periodical placed where every family will read. The *Advocate* has not been *regular* or *efficient*. *The means* have been wanting. We have expended about eight hundred dollars more than we have received, besides the time consumed in the editorial duties. We do not ask this to be restored. This, however, is the cause of our country—of humanity—of God. Thousands of our fellow citizens are victims annually; tens of thousands are made wretched; and, unless a stop is put to this fiery deluge, other tens of thousands, perhaps our own children, will be sacrificed. Candidates are already, in violation of the laws of our country, opening the sluce-gates of dissipation, to induce men to barter away not only their own rights, but the rights of others; and not only this, but the price of the blood of our forefathers. Will you not then awake? will you not treat this subject as worthy of the most serious consideration, and make such provisions as will untie our *hands*, and set our *thoughts* at liberty? Friends of temperance, in Indiana, will you not *all* donate to the aid of this cause double the amount *we* have expended! Behold what has been done in other States. Shall Indiana remain so far in the rear? If you will double the amount we have expended, we will devote enough of our time to editing, mailing, &c., as shall at a fair valuation, bring up our end of the balance.

Five thousaud dollars was given to the executive committee of the Illinois Society to aid in circulating the Journal; ten thousand to aid the Journal of the Temperance Union; forty-seven thousand to disseminate documents from the State Temperance Society of New York. Such is the spirit that has spread light over a benighted world. Let a kindred spirit once burst forth in our State, and, not a remote dark corner of it but will, with the blessing of heaven, be illuminated by the rays of truth, in less time than we have already been labouring in this cause. Awake! then, those of you who have been favoured of heaven with the means. Give life and animation to this struggle for the redemption of our State from the curse of dissipation that is costing hundreds of thousands of dollars annually; robbing her of thousands of her citizens; and making thousands of orphans within her limits. Come to the rescue: wives that are now wretched will rejoice, parents will rejoice, children will rejoice and God will approve and bless the deed.

## To Manufacturers and Venders of Intoxicating Drinks.

We again resume the appalling task of making a summary of the effects produced by your labours, which we gather from papers collected in our drawer during the period of two months. We would hope to get through in this present No. of our paper, but it would be "hoping against hope."

The Newark Daily Advertiser, under the head of "More warnings," says: "Isaac Smith, being drunk, fell from a horse, crossing a creek in Dearborn county, and was drowned. William Voorhees, another drunkard, went into a school house, and was pushed out by the teacher, and expired."

In the city of Providence, an Irish woman with others, resorted to a barn to drink, where she would remain during the night, taking a child with her, which perished from exposure and neglect. Another, while in a state of intoxication, set fire to her clothes, and burnt herself so badly that she was despaired of. A Scotchman named Houston, a man of superior talents, once a respectable merchant in New Orleans—lately a *door-keeper* to the *theatre* in Providence, while labouring under *delirium tremens*, jumped from the third story of a hotel and was killed.

The Galena Advertiser contains an account of Stephen Crook being frozen to death while drunk.

At New York, a man drove his wife out of doors; then threw himself into bed upon a child five months old, which killed it. He had drank nearly a quart of rum.

At a shooting match in Virginia, a man by the name of Hamilton shot one by the name of Spencer. "Neither party was *drunk*," says the account, "but *under* the *influence* of *liquor*." As the editor of the "Standard" justly remarks, "If *temperate* drinking be *temperance*, then this *murder* was the result of *temperance*." What say you to this, temperate drinker? Have all the benefits ever derived from *temperate* drinking, been of as much importance as the eternal interests of murdered Spencer?

Sarah Walker, while insane from the effects of liquor, attempted to cut her throat, but from the dulness of the knife, did not entirely succeed—was taken to the hospital, and died of delirium tremens.

Austin Squires was hung at Rochester, N. York, for killing his wife. This, he declared to the last, he never should have done, had it not been for the influence of strong drink.

The Philadelphia Public Ledger gives an account of a woman who was burnt to death while drunk—her little infant was found uninjured a short distance from her. Green, the husband and father, was found in bed in an adjoining room so stupefied with liquor as to be insensible of the condition of his wife and child. He died the next morning in a fit. This happened in Newport, Rhode Island.

A bar-keeper in New York, while under the influence of liquor, put an end to his existence by taking opium. And a man by the name of Blake, in the same city, under the same influence, hung himself in his bed-chamber. Daniel Rash fell from a vessel lying in a creek near Smyrna, Del., and was drowned. He had *bought rum*, and was drunk upon it. A Mrs. E. had been to market, sold her little articles, bought liquor, with which *she* got drunk, and died from the effects of it.

In Middlefield, Del., Obed Outter got drunk at a corn-shucking, and on his way home staggered into a mill-pond, and was drowned. He was only fifteen years old.

We will not weary your patience by continuing the list further at this time, but look upon the consequences resulting from the employments in which you are engaged. Will any necessity you can plead, justify you in that day, when you will have to render an account at the bar of the Most High, for the "deeds" you have "done in the body." True you may not have

contributed directly to these deaths, but as those you are daily leading onward in drinking, progress in drunkenness, disease, and death, the sure results of your calling, you will most certainly have contributed to their fate. If so, of what will you stand convicted? You know the making and selling of intoxicating drinks make drunkards; and you know that drunkenness results in the destruction of the peace, prosperity, happiness, and lives of your victims!

## The third Wednesday in May next

We trust will be a happy day for our State. It is the day designated for the assemblage of the friends of temperance, by their delegates, to review the past measures and to consult upon those for the future most likely to be efficient in saving thousands of victims from degradation and death.

Friends of temperance, arise! Reflect upon the importance of the cause in which we are embarked. Remember that the eyes of millions are upon us. That not only the interests of our State, but of the human family are to a certain extent involved in the success of our holy cause—that it is not only our cause but the cause of humanity—the cause of God. Let us then under a deep sense of our responsibility, and of our dependence upon the divine aid, come up to the discharge of our duty. Let us meet, imploring wisdom from on high to direct us, that our conferring together may lead to such measures as will enable us to convince those who are yet engaged in perpetuating the distruction of their race, of the awful tendency of their course.

Let no community within our state, where there are any of the friends of our righteous cause, fail to be represented. We need all the aid, wisdom and strength that our united energies can command, to enable us to be equal to the great conflict that lies before us.

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"We certainly have but little drunkenness at the present day compared to what we used to have, and I cannot therefore see the necessity of having so many temperance societies, and so much said upon this subject." Such is the language used by a professor of christianity a few days since.—Brother, had you to live where we do, and almost daily to witness the numerous wagons loading and unloading barrels of the poison, that have to undergo and have undergone the transformations of the well skilled liquor dealer—and had you to endure the almost incessant stench arising from the mixtures used in the preparation of the enormous quantities received and disposed of at a wholesale liquor store, you would hardly be of the opinion that we have but little drunkenness at the present day—especially when you would consider the numbers that are engaged in these transformations, and in this traffick throughout the length and bredth of our land. And were *you* to notice the degraded scenes of of beastiality that occasionally occur in our streets; even in open day, your opinion would no doubt be changed, and you would be as anxious to form associations for the suppression of this prolifick source of sin, and human misery.

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The friends of temperance are accused of desiring the *introduction* of legislation upon this subject. Not so. Legislation was *introduced* in past ages, to restrain drunkenness. All that is asked now is to make it obligatory on the sellers of poison to procure the sanction of the *majority*, before they can *legally* progress in their unholy traffick. This is strictly in accordance with the spirit of our republican institutions.

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It is said by those who are willing to aid in destroying thousands of their fellow beings annually, rather than give up the chance of making money by their ruin, that Temperance associations wish to bring the strong arm of law to their support. This is not correct. The friends of temperance merely wish to divest the promoters of dissipation of the *legal* sanctions that sustain *their* cause.

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When the inebriate has become fully subdued by the force of habit, and his appetite has become entirely vitiated, he is as completely a subject of disease, both corporeally and mentally, as the leper or the maniac. Yet, who extend to him their tender sympathies? Do those who have aided in bringing this destruction upon him? Ah! no. However much the better feelings of their nature may be excited on witnessing the sufferings of their fellow mortals, while labouring under other maladies—however careful they would be to keep from them such articles as would increase their suffering, for the poor inebriate they have no compassion.—Let him be even bereft of his reason, and for the most paltry consideration they will minister to him the poison that has bereft him of his mental and bodily faculties; and which will prolong his misery and increase his degradation! Oh what a debasing and hardening influence has the traffick in these poisons upon the human heart.

## Progress Of Our Cause.

There is no stronger evidence of the progress of Temperance principles, upon the publick mind than the freedom with which the publick presses speak out upon the subject. But a few years since, it was with the utmost delicacy that any publishers, except those who were devoted exclusively to the cause, were willing to touch upon the great evils of intemperance; now a majority of the presses of all parties begin to bear their united testimony against intemperance. We trust they will continue to be independent, and speak forth the truth in sober earnest; and very soon this great national evil will be done away. Were there a foreign army invading our land, enslaving *five hundred thousand* of our fellow citizens, murdering thirty thousand a year, and levying a tax upon our nation of more than an hundred millions of dollars, every press would speak in the most heart stirring strains.

## Simultaneous Meetings.

We were cheered with the hope that we should, ere this, have received reports of the simultaneous temperance meetings, throughout our State. We were anxious to notice them. They have not been received. Yet, we can say to our friends abroad, that many were held, and good done on that occasion.

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The rum-seller says no one is injured by his trade but those who drink; and if they are injured, it is their own fault, they might let it alone. Stop, sir—there is scarcely an individual in community but is injured by your trade. The manufacturer, whose workmen you make drunk, is injured; the individuals who are dependent upon his wares for use, are injured; those who have to pay taxes for the punishment of crimes committed under the influence of the liquors you have sold, are injured. The creditors of the man you have converted into a drunkard and made bankrupt, are injured; the wives, the children, and the friends of the drunkard, are injured; and we might enumerate all to whom he sustains any relation whatever, among the injured.

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It is indeed cheering to witness the progress truth is making upon the publick mind in Indiana, in favor of the temperance reformation. That the time has arrived when every friend of man is called upon to *act*, and to *act speedily*, and *efficiently*, is as true as it is that intemperance is the source of CRIME, DISEASE, POVERTY, and DEATH.

The subtilties, and influences constantly employed by those who are so desirous of gain, that they are willing to sacrifice the *peace*, *prosperity*, and *lives* of their fellow beings, by pursuing the manufacture and sale of those drinks that have sent so many down to their graves, serve to arouse the fears, prejudices and passions of thousands to such a degree that they have been unwilling to investigate the principles of the temperance reformation. But these subtilties and influences give away in all cases where the friends of temperance take measures to point them out, and fairly expose the interested sources from which they emanate.

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TREATING AT ELECTIONS.—It can no longer be denied that any candidate who does not treat at elections, stands but a poor chance of success in most of the counties of this State. It was formerly the case that a little whiskey was sufficient. But now, brandy, wine, and other reason destroying liquids, the most costly, are employed. Directly, meats, as well as drinks, must be given—and then *money*. We are thus progressing toward the rotten borough-mongering system of old England as fast as possible. Already do many candidates, poorly able to pay expend from one to five hundred dollars in a canvass for representative, which, together with the expenses of boarding, &c., far exceed the amount of their wages.

Consequently a poor man, however talented, is already debarred from participating in the immunities of his government. Shortly, the PURSE-PROUD alone, who have no fellow feeling, or community of interest with the great body of the people, who are enabled to riot in dissipation, from their ill gotten gains, will be able to hold a canvass. American freeman, ought this thing to be tolerated—nay DEMANDED BY YOU?

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## THE STRIPED PIG

The following is from "A History of the Striped Pig," written by L. M. Sargent, recently published in Boston.

'Papa,' said one of his boys to the deacon,' I had a funny dream last night!'

'Well Tommy, what was your funny dream?'

"Why, I dreamed that the devil came into your store'——

'The devil!'

'Yes, pa, the devil, and that he found you drawing a glass of gin for poor Ambo James, who has fits, and who broke his little baby's arm the other day, because she cried when he came home drunk. And I thought the devil came up to the counter, and laid the end of his long tail down on a chair, and leaned over towards the barrel, of gin where you were stooping to draw it out, and asked you if you wan't a deacon. And I tho't you did not look up, but said you was, and then he grinned, and shook his tail like a cat that has a mouse, and says he to me,—*'that ere's the deacon for me!'* and run out of the shop laughing so loud that I put my fingers in my ears and waked up.'

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What would you think of a man that would give to an idiot a poison that would take away his strength and expose him to hurtful accidents? or of one that would give to an individual who had lost his reason by drink a beverage that would thus expose him? What say you, retailer?

INDIANAPOLIS, March 16th 1839.

*Messrs. Editors*—

It is cheering to the friends of the temperance cause to perceive the impulse that has recently been given to it by the efforts of yourselves and others, since last summer. In fact, the publick mind seems prepared for action, and that action promptly. Well then, let us all be steady and prudent, and each individual contribute his mite to the extension of the good cause. I mention prudence, because that in other parts of the country, and perhaps to some extent in this, I have seen a disposition, as I supposed, to exaggerate facts, and indulge hyperbole in expression in relation to the temperance cause. Certainly, there never was a cause that has less occasion for the use of fiction to support it. For really, the truth is most appalling, and its presentation in sober earnestness, must ultimately lead to success.

My attention has lately been drawn to a table published in the last annual report of the American Temperance Union, from Brand's Chemistry; and I thought that the republication of it in your paper might be useful. Many persons in the early part of the temperance reform subscribed to the then common pledge to abstain from the use of ardent spirits, and thus as we supposed, separated us from and declared war against the common enemy. But it will be seen by this table, that our old enemy *lurks* in the milder drinks, such as wine, beer, porter, cider, &c. So that consistency seems to require of us to follow him up, and complete his route.

I here annex the table, not in full, but the principal drinks in use among us; merely remarking that Brand's Chemistry is a standard work, and that this table shows the proportion of alcohol procured from the respective drinks by redistillation:

*Proportion per cent. of Alcohol in various liquors.*

| | |
|---|---|
| Scotch whiskey | 54.32 |
| Irish do | 53.90 |
| French Brandy | 53.39 |
| Rum | 53.68 |
| Gin | 51.60 |
| Raisin wine, average | 25.12 |
| Port do do | 22.96 |
| Madeira do do | 22.27 |
| Currant do | 20.55 |
| Sherry do do | 19.17 |
| Teneriffe do | 19.79 |
| Lisbon do | 18.94 |
| Malaga do | 18.94 |
| Claret do do | 15.10 |
| Hock do do | 12.08 |
| Champaign do | 12.61 |
| Gooseberry wine | 11.84 |
| Tokay do | 9.88 |
| Elder do | 8.79 |
| Cider, highest | 9.87 |
| Do lowest | 5.21 |
| Perry | 7.26 |
| Mead | 7.32 |
| Ale, average | 6.87 |
| Brown stout | 6.80 |
| Porter (London) average | 4.20 |
| Small beer | 1.28 |

A very interesting fact was stated to me by the head of the house of the Barings and Co., while I was in London, and enjoying their hospitality.—This house long since understood the value of our principles, with regard to seamen, and shipped sailors in their ships for India, without the allowance of grog. At first when their ships passed down or up the Thames they were groaned and hissed at, by sailors on board of other ships, and they were regarded by passengers, as unsafe, supposing that sailors without rum could not safely navigate ships. A party of officers returning from India, concluded to venture themselves on board one of these cold water ships, *they* however securing their allowance of wine after one half the passage was made, it was remarked by these officers, that the sailors were always prompt in the performance of their duty, and in excellent spirits, while *they* very frequently suffered from depression, ill health and *ennui*; and after considerable discussion on the subject, it was suggested, the difference might be occasioned by the wine they were daily in the habit of drinking, and they came to the resolution to drink no more wine for the remainder of the passage. The result was an immediate improvement in health and spirits, and so delighted were they with the experiment, that one of them waited on the proprietors to state the facts in the case; and thus it would always be if we can only induce those who STILL drink and oppose, to take our advice and try the experiment of abstinence for three months only, they would, I am sure, make such discovery as to induce them to enroll themselves under our banner.

Your's cordially,

EDWARD C. DELEVAN.

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HOW THE POOR DRUNKARD IS GULLED.—While we call drunkenness a crime that will exclude a man from heaven, there is nevertheless no class of people in the community that so deeply excites our compassion as the poor drunkard and his wretched family. Who is cast out and despised and trodden under foot like the poor drunkard?—Who is the victim of knaves and pirates like the poor drunkard! Who is wretched in soul and body, and experiences at times a hell upon earth like the poor drunkard! Whose family suffers every thing that human nature can endure, if the drunkard's does not! Who is stripped of all his earnings, without consideration if the drunkard is not? Look at the following as a specimen.

The grog seller purchases a gallon of whiskey which costs him not quite 50 cents. He divides it up into 64 parcels, (or small glasses) for every one of which he gets 6 1-4 cents, at which rate, he receives $4,00. That is $3 50 cents clear gain on what cost him only 50 cents!! Some of the "genteel" grog sellers, we understand sell it for 12 1-2 cents a glass, at which rate, they receive $8 00 per gallon, or 7 50 clear profit on what cost them 50 cents!!! Look at this all ye that spend your money at grog shops. If any class of men on earth have, reason to be oppressed to grog shops it is the laborer and the poor drunkard, who is filtched of his hard earnings by the grog seller. If you must drink, better far buy it by the quart and let the grog sellers like yourselves, get their living by some honorable business. [Mar. T. Herald.

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From the Yankee Farmer.

## SCRAPS FROM MY PORT FOLIO.

BY TIMOTHY HOMESPUN, ESQ.

### Mothers—Daughters—Innovations, &c. &c.

Never marry but for love, but see thou love what is lovely
[William Penn.

A fou' wif's na wif' at a'. [Old Scotch Ballad.

I am often greatly astonished at the wonderful and notorious inconsistency of the "laws and regulations" by which too many of onr "good housewives" manage a family of girls.

The ancient code, based on principles equally honourable and philosphick, and which was happily reorganized by the staid and sober housewives of yore, as furnishing the most perfect rules of conduct, appears recently to have been "exploded," and a new one concocted, which is supposod to be more in accordance with the spirit of of modern gentility and good breeding. In our day it was not deemed at all improper or disreputable for the "nymph of jolly sixteen" to participate in the most laborious and difficult operations of her father's household; nor was it ever objected that milking the cows would sour her temper or spoil her hands.—But alas! the good old days of "simple greatness" have passed and gone. No longer are our ears greeted on entering the cottage or the farmhouse, with the cheering buzz of the distaff, whirled by the industrious hand of the blushing rossy-cheeked girl, nor the no less grateful musick of spool and shuttle.

Few, very few of our *belles* are suffered to acquire any knowledge of domestick concerns whatever; and the simperer of sixteen, who can quote Tom Moore, pen a billet doux in French or Italian, and perhaps strum a popular air or so on the piano or "spinet," is deemed a "miracle of accomplishments," and therefore "good enough to be the wife of any man."

"Thus science distorted and torn into bits,
And tortured and frightened half out of her wits,
In portions and patches, some light and some shady,
Are stitched up together, and make a young lady."

Now there is nothing more revolting to a lover of neatness than that most villianous thing—*a dirty kitchen!* As you value your future peace and happiness, do not suffer yourself to be persuaded—nay not even for the sake of beauty, wealth or "high accomplishments," to reside in a dirty cookery; for, ten to one, she will carry her slatternly propensities to the house of her husband, and if not, she will never be the companion in whose society the neat man can pass his days in peace and tranquillity. As for my own part, I would sooner take a wife with but one leg, from a clean, tidy, well conducted farmhouse, than link my destiny to the proud hussy of thousands, who has been accustomed to a cookery redolent of grease and onions, or befouled with soot, or the still less pardonable filth of sink and wash tub. Ye young Cœlebs who are now in search of a "second half," be cautious and attend to the admonitions herein given; and above all, be carful before making your selection, to take a peep at the cookery and the kitchen.

Homespun Grove, near Vanity Fair,
Jan. 15, 1839.

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A distinguished American lady while at Rome, was asked by the Cardinal if he could have the pleasure of presenting her to the Pope. On being interrogated if she would be permitted to converse with His Holiness, the Cardinal replied that she could not; that was an honour confined to the princesses of the blood, and the daughters of sovereign. 'But sir,' replied the lady, 'I am a princess of the blood, and the daughter of a sovereign; for in America the people are all sovereigns, and I am daughter of one of the people.'

His Holiness was so much pleased with the Spartan boldness of the reply, that an interview was granted, and the American princess admitted to an honor to which no lady of private station had ever before aspired.—*Florida Times.*

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THE INDIANA STATE TEMPERANCE CONVENTION is to assemble at Indianapolis, on the THIRD WEDNESDAY in May next.

Publishers throughout the state are requested to give this notice.

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# INDIANA TEMPERANCE ADVOCATE.

"LET IT ALONE BEFORE IT MEDDLETH."—*Scripture.*

VOLUME III. INDIANAPOLIS, MAY, 1839. NUMBER 1.

**THE INDIANA TEMPERANCE ADVOCATE**

Is published MONTHLY, by J. S. WILLETS, under the supervision of the Publishing Committee, for the INDIANA TOTAL ABSTINENCE TEMPERANCE SOCIETY.—— TERMS.— One dollar per annum for single copies; Or, when sent to one address, five dollars for ten copies, ten dollars for twenty-two copies, fifteen dollars for thirty-five copies, twenty dollars for fifty copies, and in the proportion of fifty copies for twenty dollars for larger packages; to be paid invariably IN ADVANCE. Subscriptions to commence with the volume. ☞ Communications to be addressed to the Publisher— POSTAGE PAID. ☜ Remittances may be forwarded by mail. The certificate of a Postmaster will be considered a sufficient voucher.

## TO THE PATRONS OF THE ADVOCATE.

The second volume of this publication closed with the February number, and for imperative reasons it has not appeared since that time. You have been heretofore apprized of its embarrassed condition, through a lack of patronage and the sacrifices made to sustain it. Without some *substantial* encouragement for the future, the publishers did not feel warranted in continuing it longer, and very properly awaited the action of the state society upon the subject. The matter was brought before that body, as will be seen by reference to the proceedings and after a free interchange of sentiment, in which the most warm and friendly feelings were expressed in favour of its continuance, a liberal subscription was commenced to aid in sustaining it. The Committee appointed to attend to its publication, have contracted with MR. J. S. WILLETS, on very favourable terms to print it, and a competent editor has been employed to conduct it under the supervision of the Committee. The paper may now be considered as placed on a permanent basis, and no fears need be entertained in relation to its regularity in future.

A few devoted friends have pledged the necessary funds to insure its publication for one year, when we trust it will be able to sustain itself. The beneficial consequences of a general diffusion of temperance information is apparent to every one; it is therfore sincerely hoped that societies and individuals wi l immediately adopt measures to place a copy of this paper into the hands of every family in their respective towns and neigbourhoods. If the active friends of the cause would use but a little exertion, our subscription might soon be increased so as to yield a nett revenue which would materially aid the further progress of the cause.

How many will "come up to the help of the cause against the mighty" array of avarice, prejudice and passion? WE SHALL SEE.

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ANNUAL MEETING OF THE STATE SOCIETY. A large portion of the present number of our paper is occupied with the proceedings of the late Convention held at this place. They will no doubt be read with interest. Although nearly one hundred delegates were in attendance on that occasion, yet this was a smaller number than was anticipated. Many societies which had appointed delegates were not represented. The principal subjects acted upon were the License Law, and the continuation of the Advocate. After mature deliberation, the society concluded that the most expedient course to be pursued in relation to the license law, is, to ask the Legislature for such a modification as that the citizens of every town or township may have the liberty, by petition or direct vote, of permitting or refusing any retailing within their limits. A very decided and favourable course was pursued in relation to the Advocate; which, if followed up by the friends of the cause generally, will enable it to go as a winged messenger of truth into every town and neighbourhood of the State. This meeting will no doubt give a fresh impulse to the cause of Total Abstinence, and through its aid great results will yet be accomplished.

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## Annual Meeting

OF THE STATE TOTAL ABSTINENCE TEMPERANCE SOCIETY.

The State Temperance Society met at Indianapolis on Wednesday, the 15th day of April, 1839, when the Hon. JEREMIAH SULLIVAN, of Jefferson county President of the Society, took the Chair, and in the absence of the Vice Presidents and Secretaries, SAMUEL MERRILL, of Marion, and DAVID M. STEWART, of Rush were appointed Vice Presidents; and EDWARD H. KENNEDY, of Delaware and I. S. DRAAE, of Marion, as Secretaries.

The following Delegates appeared and took their seats:—

*Ebenezer Temperance Society, Marion County.*—Abraham Reck, Wm. M'Clung, Daniel Bowers, Wm. Clow, Jacob Ringer, Peter Brown, John M'Farland, S. Easterday.

*Pendleton and Huntsville T. S.*—N. Richmond.

*Decatur Co. T. S.*—J. G. Monfort.

*Washington Township, Marion Co. T. S.*—Hiram Bacon, James Mustard, D. R. Smith, Glidden True, Samuel Kerr, Samuel True.

*Shilo T. S.*—Peter Vooris.

*Pike Township T. S.*—Ira Hollingsworth, Joseph Y. Cropper, Hugh Wells, James Armstrong, Joseph Staten.

*Mooresville T. S.*—Samuel Stephenson.

*Blooming Grove T. S.*—Nimrod Kerrick.

*Rush Co. T. S.*—David M. Stewart.

*Eagle Township, Boon Co. T. S.*—Charles B. Davidson.

*Benevolence T. S.*—James Davis, John Oliver, Wm. K. Davis, James B. Barrett, Thomas Shelton.

*Delaware Co. T. S.*—Edward H. Kennedy.

*Union T. S.*—Thomas C. Smock, Wm. C. Monroe, Wm. J. Colly.

*Indianapolis T. S.*—J. W. M'Kennon, A. Wiley, J. L. Richmond, T. W. Haynes, J. B. Britton, A. Reck, J. W. Osborn, W. Young, I. S. Drake, James M. Ray, James Blake, John Wilkins, Sam'l Merrill, A. Harrison, T. H. Rucker, D. Maguire, Wm. Quarles, C. I. Hand, W. S. Hubbard, Caleb, Scudder, Charles Wallace, J. M. Moore.

*Madison T. S.*—Jeremiah Sullivan.

*Hendricks Co. T. S.*—Henry M. Voris, Moody Chase.

*Andersontown T. S.*—Isaac Scarce.

*Pleasant View T. S.*—Heman Keeler.

*Youth's T. S. Indianapolis.*—W. Y. Wiley, T. A. Wick, J. C. Fletcher, B. W. Osborn, W. H. Noble, Wm. Pratt, J. H. Anderson, J. A. Reck, Woodville Browning, Jas. Thompson, Aaron Ohr, George P. Anderson.

*Franklin T. S.*—John King, Wm. M'Caslin.

*Crawfordsville T. S.*—Isaac Crawford.

*Laporte T. S.*—C. Fletcher.

*Cincinnati, O.*—Thomas P. Jones.

*State Agent.*—James T. Wells.

The Convention was opened with prayer by the Rev. A. Reck.

On motion of Mr. Ray,

*Resolved*, That a committee be appointed to prepare business for the action of this Convention.

Messrs. Ray, Monfort and Drake, were appointed said committee.

The Society then adjourned till two o'clock.

*Two o'clock, P. M.*

The Society met and opened with prayer by the Rev. Mr. Monfort.

Mr. Ray from the business committee made

REPORT:

The committee appointed to prepare and report business for the action of this Society report, that they recommend the appointment of committees to investigate and report upon the following subjects:

1st. On the General State of the Total Abstinence cause;

2d. On the License Laws;

3d. On Temperance Publications;

4th. On the State Agency.

Which report was agreed to: and on the 1st committee, were appointed Messrs. Wallace, Jones, Haynes, Osborn, and Monfort; 2d committee, Merrill, Stevenson, Maguire, Young and Davidson; 3d committee, Drake, N. Richmond, Scarce, M'Clung, and Chase; 4th committee, A. Wiley, Blake, Kerrick, Reck and Wells.

The Executive Committee of the State Society made the following

REPORT:

Among the most interesting occurrences of life, is the meeting of friends—and when that meeting involves the promotion of benevolent objects, from the highest motives, and with united heart, we may safely hope for a participation in pleasures, pure, refined and cheering.

With such a prospect, does the Executive Committee of the Indiana Total Abstinence Temperance Society bid welcome to the friends of Temperance, assembled from various parts of the State in Convention.

It devolves upon this committee to advance the object of the State Society by promoting the formation of auxiliary Societies, through agencies—the press and every appropriate manner. In the discharge of these duties, Rev. J. T. Wells was engaged as Travelling Agent, immediately after the last Convention; and he has been devoted to the objects of our Association with commendable zeal and assiduity, during a greater part of the past year.

Reports from many auxiliary Societies, especially in the central and eastern portion of the State, have been received; in which his labours are spoken of with credit and gratitude; and which fully prove, that the agency of faithful and qualified men is essential to the successful progress of Temperance principles.—Most of the friends of the cause are so actively engaged in their various avocations in life, that any systematic devotion of their time, to the extension and organization of Societies, is out of their power; and withal it is evident, that the single attention of any competent person to the various bearings and progress of the cause, will rapidly qualify him eloquently and efficiently to enforce its claims with all the earnestness which a constant examination of the interests involved will naturally inspire.

In several towns of the state no licenses are granted to sell intoxicating liquors.

The tone of the reports, with regard to the standard principle of this association—*total abstinence from the use of every intoxicating drink*—is so high, so uniform, and so firm, that every friend of these principles in the state has reason to rejoice that this true ground is so acceptable to the friends of the cause. By conciliatory efforts we may promise ourselves that the time is at hand, when every temperance man will be found prompt to rally under this pure and bright banner; which being now unfurled to the breeze of publick attention, is never to be withdrawn or hidden, until its triumphant wave shall distinguish and gladden every portion of the State.

INDIANAPOLIS

This is the more gratifying when it is recollected, at that our last convention much serious doubts and anxious solicitude were expressed by friends of the cause of temperance for fear that in adopting the total abstinence principle, we were going ahead of publick sentiment, and that the objects so dear to our hearts, would be obstructed by adopting that standard.

It will, we trust, be gratifying to our friends, who were thus hesitating to find that their fears have not been realized; and we hope that, in every part of the state, they will now unite with us, heart and hand, in urging on the temperance car until every impediment shall be removed.

In place of the cause of temperance retrograding, it is manifest from the reports received —from the statements of the agent, and gentlemen from various parts of the state, that the advance during the last year has been steady, and cheering; and what is still better, the ground gained, has been held and held firmly.—It is found that on the adoption of the total abstinence principle, upon a survey of the whole ground, the temperance man finds himself planted upon a rock—and feels, when endeavouring to cast the stone of persuasion against the tottering walls of drunkenness, he can poise himself with ten fold the firmness, and make his effort twenty fold more effective, than when, as before, he stood on the *quagmire* from which ardent spirits *alone* were drained.

The committee feel it their duty to express their sentiments on the subject of the propriety and consistency of temperance men knowingly furnishing grain to distillers to be manufactured into intoxicating liquors. We are very grateful for the aid and countenance of every patriot and plilanthropist in advancing the temperance principle; but we cannot feel the force of the claims of any citizen even to patriotism or philanthropy much less to being a promoter of temperance, who deliberately furnishes the material to the manufacturer of intoxicating liquors. Patriotism bids him exert his energies to preserve his fellow-citizens *sober, intelligent, industrious* and *pious*—while by furnishing aliment to the distiller's caldron, his exertions are devoted to make his countrymen *drunken, ignorant, lazy and wicked.* Philanthropy calls upon him to provide from his ample fields, food for the destitute—bread for the hungry; but he toils to draw from the bountiful bosom of the earth its rich gifts to aid in brutalizing the father, the brother and the son with maddening liquor. Temperance urges him both by precept and example, to discountenance the use of intoxicating liquor, and he answers by supplying the manufacturer with materials to deluge the land with whiskey, leaving destitute and hungry, more than the widow and the orphan.—If any citizen will persevere against the dictates of an enlightened conscience, the claims of his country and his God, knowingly, in promoting the means of increasing intoxicating liquor in the land, let him not so pervert all distinction in morality and character, as to claim at the same time, to be distinguished for humanity and patriotism, much less for love of temperance.

The master enemy of the temperance cause is the distiller. He is the man, who with calculating deliberation, makes his estimates dependant upon the progress and extension of intemperance. As drunkenness prospers, the distiller prospers; as temperance prevails, he fails. If there were no distillers, the groceries would be closed; and the locusts of plagues following in their train, would swarm no more. Manifestly, then, it is the distiller who is the decided, deliberate, and determined enemy of the temperance cause. Now, no worse proof could well have been brought against the patriotism of any citizen of this country, either in the last or the revolutionary war, than that he was aiding the enemy; but how much would it add to the aggravation of his treason, if he had been furnishing the enemy with lead and salt-petre, &c. of which the ball and powder were to be made which would be death to his countrymen! Surely the blight of indignation would rest on such an American; and he could feel but little heart to join his fellow-citizens in celebrating their country's jubilee for their victorious success over the enemies who sought their destruction. And with as little claim can the citizen, who, knowingly furnishes grain to be manufactured into intoxicating liquor to the distiller assume to be true to the self-denying principles of the temperance warfare—with as little heart can he join in the loud pæans, which will yet gladden every valley of our beloved country, when the fires of the distiller will all have been put out, and the crystal stream of our white waters will no longer be perverted to become the *mad-water* of the Indian, or the ruinous beverage of the whites.

It is gratifying to find that even where from the vicinity of common distilleries, and the immense quantity of corn raised annually, apparent interest might seem to lead towards the manufacture of liquor, the general tone of the friends of temperance is firm and decided in support of the true principles of this association. This makes manifest the fact, that those large distilleries, the fumes of which darken so many of our fine prairies, are mostly owned by foreigners, who do not come among us to reside and bear their share of the burdens of their manufacture, but are content with the profits alone.

We cannot but hope, that in this, as in every branch of this glorious enterprise, the time is near at hand, when the sincere friends of morality and good order will coincide with unanimity in every consistent effort to sustain the temperance cause, and to discourage the manufacture and suppress the sale of all intoxicating liquor in the state.

Among the most encouraging features of the efforts of the past season, is the formation of Juvenile temperance Societies. They are based upon the Scripture principle—that "wine is a mocker—strong drink is raging, and he that is deceived thereby is not wise." Such a society in this place is in full operation. It embraces nearly 200 members, and is highly influential in giving early decision *for good*, to the character of those, who are soon to fill our places and wield the destinies of our beloved state. The Delegates of the Juvenile Societies will be present in this Convention, and we trust, will be so welcomed, that they may be cheered on their way, and that their youthful associates in the state will be stimulated to unite with them in pledging the opening of their life to the ways of pleasantness and peace.

With regard to publications, the Executive Committee have, through the Agent, and otherwise, exerted themselves to extend and sustain the Indiana Temperance Advocate, published at Indianapolis; and it has been extensively circulated during the past year, and we have no doubt with great effect. The publishers have notified the commitee, that all profits of the work should be applied to aid the Temperance cause. They regret to say that the paper has been somewhat of a charge on the publishers—1400 copies only have been circulated and disposed of—while it would take the payment for 2000 copies to bear the expenses.

So that unless further efforts are successfully made by the Convention, the publication of the Advocate will now cease. An event which we should much regret, and which it is hoped, the prompt and extended liberalty of the friends of temperance will prevent.

We believe that, if the people of the state can be fully awakened to feel the true bearings of the temperance efforts. through agents, publications, and kind persuasions, and come to understand how closely the success of those efforts, is connected with their happiness, and the prospects of their children and their country, they would promptly unite with their fellow-citizens of several sister states in declaring that, *to stop the evils of selling imbeciliating drink as a beverage, no man should receive the countenance and authority of the state.*

Let us be steadfast—immovable—always remembering that our weapons are *truth* and *faithfulness*; and it will not be long, until at our anuual conventions, we shall have the privilege of celebrating the day, when Indiana will take her stand among those states of our happy union, which, from all subjection to the control and influence of intoxicating liquors, have declared themselves free and independent.

After some desultory debate on the subject of amending the *pledge*, the Society adjourned till to-morrow morning 9 o'clock.

—

THURSDAY MORNING.

The Society met and was opened with prayer by Rev. Mr. McKennan.

Mr. Wallace, from the committee on the state of the Total Abstinence cause, made the following

## REPORT.

From extensive observation and inquiry the committee are satisfied that the past year has been one of great advancement in the cause of temperance, and in the disposition of the community to add to the force of publick sentiment the aid of legislative sanction.

It has been made manifest that the yeomanry of the country would not give up their rum and whiskey while temperance men in the higher ranks continued the use of wine. That no drunkard can be reformed except on the principle of total abstinence.; and, that a large number of the young in counting houses and colleges were made drunkards, not on distilled spirits, but on wine.

It has been found easier to gain signatures to total abstinence than to the old pledge, as being more intelligible, and bearing more equally on all.

In the single state of New York more than 80,000 signatures have been obtained on this principle. In Illinois 18,000. In Northern Kentucky 2,000. In Boston during a discussion of this measure before large audiences it was determined that drunkenness could not be checked on the old pledge, and an almost entire unanimity of sentiment prevailed, of the necessity of the total abstinence principle. This step was followed by a great and manifest prevalence of the temperance cause, and the State has been almost entirely absolved from intemperance on this principle. In Northern Kentucky, many societies on the old pledge have become nearly extinct, and the demand for total abstinence has been made apparent.

In the State of New York 268,000 publications have been printed and circulated, 1000 societies have been organized on the pledge of total abstinence and 80,000 signatures obtained.

Illinois has been remarkable for the organization of new societies, the circulation of papers, and the multitude of signatures on the tolal abstinence pledge.

In Tennessee and Massachusetts a great change has been effected. In Tennessee it is said that there is not one single tavern where spirits can be bought.

And the temperance cause has obtained such popularity that the complaint has been made that every city and village is disturbed by this unrelenting and uncompromising foe to intemperance.

The Temperance journals state the great change which has been effected in Canada and through the whole United States on the new pledge of total abstinence.

This sentiment in the State of New York has reduced the number of distillers from 1300 to less than 300; in Western Pennsylvania to almost extinction. Within a few months the great manufactory at Athens in Illinois has been closed by the influence of this principle.

The advance during the last year towards legislative action in the suppression of intemperance has been great and efficient. It has been made plain that every community is under obligations to protect itself from evil, and therefore that the retail of spiritous liquors, should be prohibited by law.

In Connecticut the license law has been abolished by the legislature.

In Rhode Island and New Hampshire laws have been enacted which leaves it optional in cities and townships whether the sale of spirits shall be permitted or not.

A gratifying change has been effected at Washington city in the national legislature, by which the tippling rooms in the basement story of the capitol have been discontinued.

There has been a total revolution in Delaware, on the total abstinence principle; and the whole manufacturing principle has been abolished.

In Mississippi there has been decided action in putting down the retailing of spiritous drinks. A law passed the last session of the legislature to prohibit entirely the selling spiritous liquors in less quantity than one gallon within the state.

In Illinois by a recent enactment, all persons wishing to retail spiritous liquors are required to obtain the consent of a majority of the voters of his town or township, virtually prohibiting it in most parts of the State.

Societies on the total abstinence principle, by the United States forces at many points, and the Secretary at war has issued orders for the discontinuance of spirits by the United States troops.

Cheering prospects are exhibited that the prevalence of intemperance among the Indians, will be greatly checked in consequence of the formation of temperance societies at Fort Gibson and other places, to which they usually resort for trade. And it is ascertained that the health of this place has been greatly increased by the abolishment of intemperance.

It is, however, a melancholy fact, that the spirit of intemperance still stalks abroad over many parts of our country with desolating footsteps. The poison is still used on many canals, rail roads and steamboats, and in some cities, and our jails, penitentiaries and almshouses are still filled with its wretched victims, and 500,000 drunkards are still supposed to remain a curse to the country.

In Kentucky there are supposed to be 1200 licenses granted by the county courts, 2400 places where spirit is retailed, or one grog shop to 200 inhabitants. As the result, Kentucky has 20,000 drunkards, or six to every grog shop, and one in every 35 inhabitants, 3500 crimes are annually attributed to intemperance, and 500 paupers made by it are supported at the publick expense.

In the city of New York there are 3000 licensed grog shops, and 1000 not licensed. In Philadelphia 1500 licensed houses. In Boston more than 600 houses have been licensed. In Baltimore about the same. In St. Louis there are 160 dram shops. In Washington City of 16,000 inhabitants, there are 250 licensed houses. Scarce a newspaper comes that details not instances of murder the fruits of intemperance. In Massachusetts there are now 8000 paupers shut up in the Almshouses.

But yet there are bright spots on this ocean of intemperance calculated to cheer us on in the furtherance of this great and mighty cause. A very large number of distillers in various parts of the United States have abandoned the manufacture from principle, and though during the last eight years our population has increased three millions, yet there has been a diminution in the consumption of ardent spirits of almost two-thirds.

Within six years, says the New York society, one hundred thousand have signed the temperance pledge. Thousands on thousands are now sober or temperate who would have been wallowing in drunkenness; others have been snatched from intemperance and raised to habits of usefulness and respectability.

In Great Britain the temperance cause is in a very prosperous condition. During the last year 20,000 members have been added; and on the principle of total abstinence 19,878 have been added.

In Ireland, that land of poverty and misery, 200 societies have been formed on the abstinence pledge.

In Wales 150,000 are added also on the total abstinence principle.

On the continent the temperance cause is progressing boldly.

In Bombay alone 14,000 temperance publications have been printed, and at Madras and many other places, temperance societies are rapidly springing up, and the wilderness is blossoming as the rose.

In New Zealand, the land of barbarism, the temperance cause has attracted some attention.

In South America, although the prospect is gloomy, there are some brightening indications and temperance societies are beginning to spring up.

In conclusion, we should rejoice and take courage that the good cause is advancing on to a glorious destiny. The spirit of peace, harmony and temperance are cheering us by their heavenly fruits.

Which was adopted.

Mr. Drake, from the committee on temperance publications, made the following

## REPORT:

The committee on temperance publications have had the subject assigned them under consideration, and beg leave to report;—

That we deem the publication of temperance documents, periodicals and tracts, and the dissemination of temperance information through the medium of the press, as one of the most efficient and thoroughly successful means of effecting the ultimate triumph of the temperance reformation. So firmly convinced are we, that this is a cause of enlarged philanthropy and benevolence, that it contemplates to avert such a vast amount of human suffering, present and eternal, and that it will be owned and blessed of Heaven, that we desire only the general diffusion of the light of truth in order to accomplish those great and glorious results.

There is evidently a spirit of reform abroad in the land. A deep interest is awakened in reference to the moral, political, and religious improvement of society; but few, however, partake in this spirit, but those whose minds are enlightened, and made thoroughly acquainted with the nature of the contemplated operations, and the incalculable blessings which are to accrue from them. How then shall the publick mind be enlightened? Information may be spread gradually from town to town and from neighbourhood to neighbourhood, by the ordinary means of verbal communication, until the whole country might, after a great length of time become tolerably well acquanted with the subject, but this is too tardy a process, and very illy accords with the spirit of the age in which genuine benevolence forms a conspicuous and leading feature. The press is undoubtedly capable of advancing civilization, moral and intellectual improvement with greater rapidity and less expense than any other agent or means yet devised. It is to the moral what the natural sun is to the physical world. Its rays pierce the darkest recesses of intellectual gloom, and chase from the human mind the noxious mists and vapours engendered by superstition and vice. Though unlike the natural sun, its light is exhaustable, and therefore requires to be continually supplied with its peculiar aliment to nourish and sustain it.

Through the instrumentality of the press the cause of temperance is at least ten years in advance of what it would otherwise have been. A gradual and effectual change has been wrought upon publick sentiment. But a short time since the editors of the political and miscellaneous papers were deterred by the unpopularity of the temperance cause, from publishing any thing upon that subject, unless perchance they were particularly solicited so to do, and then they were careful to note at the top of such articles in glaring capitals, that they were "PUBLISHED BY REQUEST." We now observe a favourable change in this respect. Numerous papers publish important temperance articles almost weekly, and to the manly independence of these editors the friends of the cause are deeply indebted. But we cannot depend upon newspapers which only *occasionally* publish temperance matter, for all the information necessary for the speedy advancement of our cause. We must have a publication exclusively devoted to that subject—one which will concentrate all the local information and argument suited to our own State. Such a publication we have found in the Indiana Temperance Advocate. Although that paper was not all that it should have been either in matter or execution, it has wielded a mighty influence in properly directing publick opinion. Its defects in matter were wholly and solely attributable to the inattention of those friends of temperance who possessed the ability (and even the zeal necessary when once aroused,) to contribute interesting original facts and arguments to its columns. And any inferiority in point of execution (if indeed i was inferior) was mainly owing to its limited patronage which would not justify greater attention or expense. We are informed by its senior Editor that the receipts for the publication has at no period been equal to the cost of printing it, and that he has, from its commencement, sunk at least eight hundred dollars upon it and through its instrumentality. *Sunk* did we say? No, we hope it is not entirely lost. Although it may never be recovered in the shape of dollars and cents, yet we trust it will be as "bread cast upon the waters," which may some day be gathered again with interest an hundred fold. Some idea may be formed of the loss sustained in this publication by exhibiting a slight calculation of the expenditures and receipts at the present time, and we are informed that its patronage now far exceeds that at any former period.

The simple cost of printing monthly 1900 copies of the Advocate (including paper) according to the regular prices, amounts to the sum of $60, which, multiplied by twelve would be $720 00 for the year. About 1400 copies are subscribed for and circulated through the state, which, if all were paid for promptly, would yield at 50 cents per copy $700 00. But considerable allowance must be made for loss, especially, as the sums are so small and widely scattered, that it is doubtful if the actual nett receipts would even be $500 00. The extra five hundred copies it appears have been circulated gratuitously.

The publishers inform us that their pecuniary means will not longer admit of so great a sacrifice, and unless measures are devised by which it may be published without loss, it must inevitably stop, to the great injury of the cause and mortification of its friends. The loss sustained in printing the Advocate might, in some degree, be compensated if the friends of the cause and others would contribute a little patronage to the printing establishment in the way of advertising, job work, and subscriptions to other publications. It has been found by experience that from the unpopularity of the temperance cause much of that kind of patronage is lost; and the other branches of the business seriously injured.

How can it be reasonably expected that any man or set of men would voluntarily sacrifice so much even upon so benevolent an object, unless they were unusually blessed with this world's riches. It would seem to be folly in the extreme to do so.

After having thus far progressed in the temperance reformation—after having the way opened so that we are able to act with much more efficiency and to accomplish twice the amount of good with the same amount of labour. shall we recede? Shall we now relinquish in any degree the ground we have already overcome? Shall we declare to the world by our conduct that we are insensible to the advantages of such a publication, or feel so little interest in the ultimate triumph of our cause as to withhold the small pecuniary aid necessary to keep it in existence? Tell it not to our sister states—publish it not in the streets of our wealthy and enterprising metropolis. We can sustain it. The cause must move forward—in the language of the Advocate, "the artifices of the retailer must be exposed—the demagogue must be unveiled—the subtlety with which habit steals upon those who yield to it, demonstrated—the misery, destruction, and death that temperate drinking leads to must be portrayed if possible, in their horrid reality." The task, we admit, is a great one, even with all the facilities and aids we can possibly put in requisition, but much greater will it be without this cheap, easy and effective mode of operating upon the publick mind. What course then shall we adopt in order to avail ourselves of its benefits. What course has our sister states pursued? In Illinois we are told that five thousand dollars have been subscribed to aid in circulating their journal; $10,000 to aid the Journal of the Temperance Union at New York; also about 50,000 to publish other temperance documents in that state; four or five thousand dollars to sustain the Cincinnati Temperance Journal; besides adequate funds to sustain temperance papers in several other states; shall our own thriving and enterprising state, not inaptly called the "Giant of the West," be left so far in the rear? We hope better things. We trust there is existing amongst us a spirit of liberality and benevolence which will triumphantly sustain our own State Temperance Advocate. With these considerations and opinions we confidently submit the following resolutions for adoption by this convention.

*Resolved*, That a committee of three persons be appointed by this convention, to publish a monthly periodical, to be devoted to the cause of total abstinence from all that intoxicates, to contract for its printing, on the most favourable terms, and to procure the services of an efficient editor for the same.

*Resolved*, That before said committee shall be required or expected to commence said publication, ample funds shall be pledged by individuals to sustain it at least one year.

*Resolved*, That a fund shall be created to be known as a "Publication Fund," to which donations shall be solicited, to be applied in supplying the deficiency of funds necessary to publish said paper.

*Resolved*, That we will use our exertions to increase the interest and usefulness of said publication either by contributing original matter to its columns or soliciting others to do so.

Mr. Ray, from the business committee, reported the following resolutions, which were adopted:

*Resolved*, That in the opinion of this Convention, the time has fully arrived, when it becomes the duty of every friend and lover of man, to use his endeavours, in every proper mode, to secure the right of the people of every town or township not to have intoxicating liquors sold among them, without their express assent.

*Resoled*, That millers ought to be permitted by law, to give a preference to applicants for grinding for breadstuffs, over distillers; and that the citizens of this state ought to interest themselves in having the present law, which punishes millers for giving such preference repealed.

*Resolved*, That the formation of juvenile total abstinence temperance societies generally through the state, is essential to the preservation of the youth of Indiana from following the examples of the manufacturer, the vender, and the consumer of intoxicating liquors among us, and that the success of such efforts during the past year, proves that the friends of temperance in every town and neighbourhood of the State should at once urge the formation of such societies.

*Resolved*, That we gratefully acknowledge the important aid the temperance cause is receiving from the increasing numbers of the farmers of this state, who carry on their valuable labours without the use of intoxicating liquors.

*Resolved*, That those farmers who give decisive proof of their moral integrity and patriotism, in refusing to supply distillers with grain to be manufactured into intoxicating liquors is worthy of all praise, and their example is respectfully commended to all those of that worthy and industrious class of our fellow-citizens.

*Resolved*, That this convention is fully satisfied, that the principle of total abstinence is the only safe basis of the temperance reformation.

*Resolved*, That the firmness of a portion of the Judiciary of this state, in declaring disorderly groceries and even disorderly quart whiskey stores, as *publick nuisances*, deserves the esteem and earnest support of the citizens of Indiana.

*Resolved*, That in view of the fearful prevalence of intemperance still existing in our state, it behooves the friends of sobriety and its attendant blessings, to enrol their names on the total abstinence pledge, and exert themselves to the extent of their influence for the suppression of this alarming evil.

Which report and resolutions were adopted.

The society then adjourned till 2 o'clock.

2 o'lock, P. M.

Mr. Merrill, from the committee on the License Laws, made the following

REPORT:

The committee on the subject of the License Laws respectfully report, that however desirable it may be that the sale of spiritous liquors by retail should not be authorized by laws, your Committee do not think it advisable at present, to urge this measure without regard to circumstances. It is but a few years since any portion of the community, even the best and most intelligent took a correct view of the evils of intemperance. We still remember the time, when men reputed to be of high moral and religious character participated in the use of ardent spirits without incurring the disapprobation of their own consciences, or the censure of the good men around them. But the subject has now been thoroughly investigated; the direful effects of intemperance have been manifested in broad and vivid colors; it is conceded to be the source of misery and degradation in a thousand forms and a large portion of the crimes and misery which disgrace and deform our land, may be traced directly to the use of intoxicating liquors, and there is no longer any intelligent man who has any regard for his species, any desire for the promotion of human happiness, any concern for the temporal and internal welfare of his fellow beings, who can hesitate about the propriety of throwing all his influence both by precept and example against this desolating curse.

It is believed that public mind in a large portion of the state is now ripe for a vigorous, determined, and successful effort to stay the ravages of the destroyer. We rejoice to learn that whenever the subject of intemperance is fairly presented to the public mind by appeals to the judgment, reason and better feelings of the heart, without any attempt at coercion, it meets a cordial and ready reception. We confidently believe that the people themselves are now ready to crush this destructive evil and that a submission of the question to their judgment patriotism and philanthropy will bring the irresistible force of a virtuons and enligbtened public sentiment to arrest the further progress of this scourge and destroyer of the human race.

With this confidence in the correctness of public opinion it is recommended that the subject be immediately presented to this people throughout the state in such a way as will be most effective.

Petitions to the Legislature, private representations to the candidates or members elect, or free discussions on the subject may be properly used, to show the state of the public mind and bring about a passage of a law to authorise the people in their respective incorporated towns or townships to determine for themselves in some fair, convenient and republican mode, whether tippling houses shall be licensed within their bounds.

We will not deny that our ultimate aim is by all fair and legal modes to suppress the evils of intemperance, yet we wish not for any enactment by the Legislature which the publick sentiment fairly expressed will not sanction, but we are greatly mistaken if the friends of temperance have not done much less and aimed lower than the publick good and the publick wish require of them.

The expenses of crime and pauperism occasioned by intemperance which the community must pay and the fearful hazard to the young who come near the pernicious example, give to each tax payer and parent and citizen a right to be heard in a matter so deeply interesting

to the publick good, and if as a majority they ask that their taxes shall be lessened, that nuisances shall be abolished, and that society shall be made more virtuous and comfortable and happy, their claims demand at least a respectful consideration.

We ask not to take away the rights or diminish the lawful priviliges of any one, but we conceive that to annoy and disturb others, to present temptations and inducements to evil, and to pursue business, destructive to the morals of of community and the prosperity of the country will not be regarded as rights of which freemen should not be divested. If the laws protect the lives and property of the citizens, from fraud and violence, can any one complain that both are made more secure by encouraging good order and sobriety, and discouraging crime? If we boast of a republican Government and our submission to the will of the people, shall that will be disregarded when its aim is peace and good order economy and industry!

In the state of Mississippi, Tennessee, Massachusetts, and perhaps some others, tippling houses are not tolerated. We look forward to the day, which we believe not to be distant, when no state in the Union will allow this unhallowed traffick. Shall Indiana wait till all her sister states have acted, before she strikes from her statute book the authority to license the production of misery in almost every conceivable shape, and the destruction of the bodies and souls of her citizens? She will at least concede to such districts as wish it that they shall no longer suffer from the odium and disgrace and nuisance of tippling houses; and she will as she has done in other useful enterprises, whenever publick opinion is properly expressed, set an example to her sister states which shall draw them on in the paths of usefulness and virtue.

Mr. Kerrick, from the Agency Committee, made the following

## REPORT.

Mr. President—The committee appointed to report on the State Agency, rejoice to say, that notwithstanding the work was commenced under rather unfavourable circumstances, and that many impediments had to be removed, and difficulties to be surmounted, in the commencement and prosecution of this benevolent enterprise, that the work has steadily progressed; that the agent employed by the executive committee has been actively engaged during seven months of the last ten, in visiting the towns and villages in our state, and delivering a series of lectures, and exhibiting to view the horrid deformity of the monster intemperance, and the dreadful calamities that follow his footsteps wherever he directs his march, and wherever he may take up his abode; also portraying some of the blessed results, consequent upon the entire abstinence from all that intoxicates, and avoiding in every proper way that poisonous fluid, that liquid death which utterly destroys man physically, intellectually, and morally; and from personal observation, from enquiry, and from the reports sent up from the corresponding secretaries of the different societies that have been organized, we have abundant reason to believe that much good has been done; that the understandings, the judgments, the hearts and the consciences of many have been reached, that impressions have been made never to be effaced, and principles implanted never to be eradicated; the publick mind has been aroused, discussion has been elicited, truths have been arrived at, and an influence has been exerted, the beginning of which we have seen, but the results of which will never be known until it shall be read upon the records of eternity before an assembled universe. God has smiled upon the effort, he has designed to bless it, and he will continue to do so, for it is an effort to ameliorate the condition of suffering humanity, to dry the widows' tears, to silence the orphans' cries, and to save from utter destruction thousands of our fellow-beings who are on their way with rapid strides to a premature grave.

Though much has been done a great deal remains to be done; sufficient has been done however, to inspire us to go forward energetically in this glorious enterprise. If we have accomplished much under unfavourable circumstances, may we not confidently hope that if we go forward now at this stage of the work, that an incalculably greater amount of good may be done during the succeeding year than was during the preceding; and when we take into consideration the great amount of evil that may be remedied and hereafter prevented, the intellect genius, and talent, that may be saved, and so directed as to be a blessing and honour to this State, that must be lost, and infinitely worse than lost to it, if efficient means be not taken to sustain the agency, shall we not hope that the agency will receive that support that its importance demands, and that the members of this convention will come up to the work in the proper spirit, sustained in the mean time by an approving conscience, and, by plaudits of their constituents and all the friends of sufferig humanity.

All of which is respectfully submitted.

On motion of Mr. Ray, a committee was appointed, consisting of Messrs. Haynes, Ray and Kerrick, to nominate officers for the State Society for the ensuing year; which, after a few minutes retirement, reported the following

*President*, Jeremiah Sullivan,

*Vice Presidents*, { Samuel Stevenson, James Blake.

*Recording Secretary*, I. S. Drake.

*Corresponding Secretary*, J. M. Ray.

*Treasurer*, Henry Porter.

*Executive Committee*, Samuel Merrill, James Blake, Caleb Scudder, Alfred Harrison, John Wilkins.

*Publishing Committee*, J. M. Ray, I. S. Drake, Charles Wallace.

On motion,

*Resolved*, That when this society adjourns, it will adjourn to meet the Wednesday after the third Monday in May, 1840.

On motion of Mr. Kerrick,

*Resolved*, That the thanks of the distant members of this society be tendered to the citizens of Indianapolis for the very kind and hospitable treatment we have received during our stay at this place.

On motion, the society adjourned *sine die*.

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From the Agent of the N. Y. Temperance Society.

A respectable man, who acquired the taste for intoxicating drink on wine, and for a long time drank nothing else, but persevering in this practice, he found his appetite required something stronger, and in an "evil hour" he grasped the brandy bottle, which was quick in its work of destruction. He became a confirmed sot. Oft he used to struggle with his deadly foe, but in vain. He found his promises were not "steel hand cuffs," they were continually broken. In the bitterness of his soul he used to say, "*I can never be saved, as long as it is selling all around me.*"—He would often entreat his amiable wife to keep it from him. She told him if she attempted it, he would abuse, her; well, said he you must bear it. When she was one day affectionately expostulating with him, he told her he had often made promises which he had broken, but he had now come to a resolution which he should never break; and that was, to drink till he died! soliciting her at the same time, never to interfere, and repeating "for I'll drink till I die." He procured a keg of brandy, and in eight months he was carried to a drunkard's tomb. What might he not have been, had he never taken "the first glass."

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What Temperance will do for a man.—Not long since a certain mechanick was addicted to drinking, and spent much of his time at one of those pest-houses or grog-shops which are in too great numbers in this city. His days were frequently broken—consequently, not always full, and his earnings, small as they were, were principally expended in the grocery, where most of his evenings also were spent, amid the fumes of liquor and tobacco, and a set of bawling, drinking, gaming, swearing idlers. His wife and children were neglected, and poverty and misery came upon them. His house decayed, his fortune disappeared—and the most painful exertions of his wife, were scarcely sufficient to supply his children with food and decent raiment. At length one of his children was taken sick and died, The miserable father destitute of means and of friends, was obliged to go to the proprietor of the grog-shop, and beg for a loan of a sum sufficient to bury his child in decency. The creature who had been dealing to him liquid death and absorbing his earnings in exchange therefor, refused him the miserable pittance. The poor man turned away with a heavy heart, feeling for once that, the "tender mercies of the wicked are cruel indeed." But means were provided, and the child was buried. The circumstance awakened a little serious reflection. He returned to his family—began to regret his past conduct, resolved to "cut" his former bad associates, and to lead a new life. His resolutions were well founded upon deep conviction of his past errors, and his mind was turned to Him who can save to the uttermost. He soon became religious, and to his new faith and knowledge he added *temperance*. Let those that are in the miserable condition he once was, mark the result.

That man has prospered. But a few days since he purhased a city lot, and is now erecting on it a handsome dwelling. His children are sent neatly clad to school, and are not permitted to bawl about the streets, on Sundays, like hundreds of others who disgrace the city and their parents also, if possible. They are tought good morals and decent manners. The mother is happy—the father is happy—and contentment and cheerfulness, dwell with them and around them.—*Madisonian.*

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*An interesting fact for rum sellers.* The following fact is stated in a letter from a gentleman in New Hampshire to the editor of the Temperance Journal.

A wretched mother who had become addicted to the use of strong drink, returned one day from the store with her jug of rum, & found her children crying for food. She commanded silence, but a little boy about 3 years old continued to cry the more. She said with an oath she would still him—took him up & threw him on the bed, then took her bottle & poured a quantity of her rum down his throat. He struggled, rolled up his eyes and died. The physician was sent for in haste, but found the child dead. The clergyman who attended the funeral declared publicly at the tomb, that from all he knew the mother killed the child.—Facts like these, it seems to me should be told in every rum-seller's ear, that he may no longer affect ignorance of the results of his business.

# THE ADVOCATE.

INDIANAPOLIS, MAY, 1839.

STATE AGENT. At a meeting of the Executive Committee of the State Society, on the 17th inst., the following resolutions were adopted:

*Resolved*, That we highly approve of the labours of our Agent Rev. JAMES T. WELLS, during the past year, and hereby appoint him an Agent for the coming year, on the same terms as the last.

*Resolved*, That the societies and neighbourhoods in which the Agent may labour, be earnestly requested to contribute liberally to his support.

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By the above notice, it will be seen that Mr. Wells' course has been approbated by those most generally informed of his operations.—The Executive Committee have received much evidence that his labours have been blessed and highly appreciated by thepeople. Many large societies planted by his efforts are now in the "tide of successful operation" which might not have been in existence for years. The course adopted by the Agent to give a series of lectures at each place, embracing all the principal arguments in favour of total abstinence, and answering all objections, seems to have been quite successful. In this way the friends of the cause are built up, the indifferent are aroused, opponents are convinced, and open enemies silenced. It is the intention of the committee to procure one or more additional Agents as soon as suitable persons can be obtained. They have a prospect of securing the services of an individual who has laboured in that capacity, with great popularity and success in a neighbouring state.

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CLEAN WORK. The friends of temperance in Hendricks county, have, with commendable zeal, warred against the use of intoxicating liquors, until they have succeeded in "expunging" all but one grog-shop from within their limits. For more than a year past, the county commissioners have refused to grant license for retailing spirits in the town of Danville; one veteran retailer, however, in defiance of law and public opinion, persisted in selling without license, and although he was at different times fined for the offence, the business was too lucrative to give up. At the last court a more prompt and salutary course was taken. His establishment was indicted as a *nuisance*, and he was required to give bond and security in a heavy penalty that it should be immediately abated. Early next morning his liquors and fixtures were seen on their "winding way" to Iowa or some other country where LIBERTY (*to injure*,) could be enjoyed to a more full extent. Violators of the law in this respect, should take the scripture warning, "He who being often reproved, hardeneth his neck, shall be suddenly destroyed and that without remedy."

ANOTHER VICTIM. A few days since a notoriously intemperate individual, well known as a hostler in one of the livery stables in Indianapolis, was attacked with a slight disease, from which he had nearly recovered, when, he again resorted to the use of intoxicating drink. In his enfeebled condition of body, it is supposed that the potation operated with unusual violence on the brain, producing that horrid disease called *Delirium Tremens* or *Drunken Madness*. He continued for two or three days with incessent ravings, in imagination, contending with snakes and devils, until nature sunk exhausted from the violent exertions of body and mind. While he has been residing in this place, his habit has been to drink freely at the *licensed* groceries and Coffee Houses. How much revenue *in money* will compensate our moral citizens, our licensing authorities and our legislators for such results of the liquor-selling policy which they sustain?

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TENNESSEE. The law prohibiting retailing in Tennessee, is nobly sustained by her citizens. It is doing wonders for them. They are now proud of the patriotick stand she has taken in putting a stop to a practice so fraught with ruin, disease and death to her citizens. A writer in the Illinois Herald who had recently travelled through Tennessee, (his native State,) says, "In the county in which I was brought up, where to my knowledge no man could formerly have been elected to either county or State office, who refused to treat, the present high Sheriff said to me not six weeks ago, 'if any man wants to lose his election, let him treat in order to get votes, and the respectable part of the citizens will drop him as they would a hot potatoe."

Again he says, "Now look at her laws on the subject of retailing intoxicating liquors. The people are almost universally pleased with those laws, and they are well sustained. Sir, pardon me when I say that I feel proud that my parent State, (Tennessee,) stands foremost, and was the first to wash her hands from this foul stain, that has so long disgraced our nation, of licensing men to make drunkards."

Why is it that good men, men professing to be actuated by the dictates of patriotism, and of Christianity, will longer oppose the efforts that are making throughout the world to stop the ravages of a vice which has rendered millions miserable, and slain its tens of thousands?

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AUGUST ELECTION. The sluices of dissipation have already been opened in many of our counties, preparatory to the August Election. Fellow citizens is this a fact? Are there any of our independent yeomanry, who can be influenced, by the presentation of a drink of grog, to cast their votes for a man who will descend so low as to offer such a price, for that which cost the blood and suffering of the best men of the earth? Is there no way that a man can show his *liberality*, but through a practice that serves to perpetuate the habits of drunkenness, which leads down through moral degradation to death and an awful retribution? Say fellow citizens, say, will any of you longer countenance such an unhallowed custom, which not only involves degradation of character, but the corruption of our elective franchise?

"WORTHY OF RECORD. There is not a licensed grocery in this county at the present time." So says the Rushville Herald of the 11th inst. This speaks volumes in favour of the intelligence and patriotism of the citizens of Rush county. While other counties are wasting in time and money tens of thousands of dollars, in support of grog-shops, which produce ruin, crime, and death; the citizens of this county have put this evil from them. Let them persevere, and guard against the return of these nurseries of vice, as they would against a mortal pestilence, and they will not only have a rich inheritance themselves, but their example will shed a light around them which will yet reach every county of our beloved State.

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The King and Chiefs of the Sandwich Islands have prohibited the importation of all kinds of distilled spirits. The Islanders are prohibited from distilling. A duty of 50 cts. per gallon is laid on wines.

MARAKA, King of South Africa has also prohibited the traffic in ardent spirits in his dominions.

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TEMPERANCE HOTELS. We are pleased to learn that a number of taverns in various parts of the State, are kept without spiritous liquors being sold in them. Their proprietors have found by experience that a quiet and orderly house is much more generally preferred by the weary traveller than ardent spirits, and its almost necessary concomitants, noise and disturbance. Many have therefore, wisely abandoned their bars merely for public convenience. A few have been publicly distinguished as TEMPERANCE TAVERNS from conscientious motives. In travelling through the country we have generally considered a Temperance House as *prima facie* evidence of good entertainment, and have accordingly chosen such in preference. This we are well assured is not an uncommon conclusion with others. In order that such houses may be more generally known to the travelling public, we propose to publish a list of names and places where kept, as soon as they may be communicated, and the only compensation we shall expect in return, is, that their proprietors shall take a copy of the Advocate, with which they may administer to the intellectual appetites of their guests.

To commence, we will mention the three principal Public Houses in Indianapolis, kept by Mr. Browning, Mr. Jordan and Mr. Armstrong, which, we believe, are kept strictly on Temperance principles.

Who will come next?

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TO SUBSCRIBERS. The present number of the Advocate will be sent to most of the subscribers, whose subscriptions ended with the 2nd volume.

All that do not wish to take the 3rd volume will please return the papers as soon as possible. Those who wish to continue will perceive by the terms of publication, that the subscription is payable in advance, they will therefore see the necessity of remitting immediately. The price of the paper is put so low that it is only by punctual payments that it can be sustained. Therefore the second number will not be forwarded to any who do not remit the amount of subscription or make satisfactory arrangements for payment. All can avail themselves of the lowest terms by forming companies, and sending on the amount of money raised, and the papers will be forwarded regularly. Those whose term of subscription has not expired will continue to receive the papers to the end of their term.

In order to accomplish the objects intended by a paper of this description, it is important that it have an extensive circulation, and particularly in the families of those that do not feel a sufficient interest in the cause to subscribe. It is therefore strongly recommended to the friends of temperance throughout the state, to take early and prompt measures to raise a sufficient sum if possible to supply every such family with a copy. Let a subscription be started in every town

or neighborhood, the amounts be forwarded to the publisher, and the papers will be sent to the persons designated. And when received let measures be taken to distribute them; let them be placed in hands where they will be likely to do the most good. As an encouragement to our friends in the different parts of the State, we may inform them that subscriptions have been opened in Indianapolis and nearly enough has been already subscribed to furnish every family with a copy.

Friends of temperance, will you "go and do likewise."

☞ No doubt there are many persons in our town who have not been called upon to aid in the circulation of the ADVOCATE, yet feel a sufficient interest to add their mite towards supplying every family. Such persons are informed that the subscription book is in the hands of Mr. J. W. HAMILTON, who will receive subscriptions and make collections.

It is desirable that those who have not paid the amount of their subscription should do so without delay, in order to meet the necessary expenses at the outset of the publication.

A subscription is also open at the office of the ADVOCATE. None need be deterred on account of the smallness of their subscription.—It is only by the united efforts of all the friends of the temperance reformation, each aiding in proportion to his ability, that the monster Intemperance will be removed from among us.

☞ Our distant friends will let us know as soon as possible how many papers are wanting, as it is desirable to supply all from the beginning of the volume. An extra supply of the first number will be printed, but the second will be governed by the amount of subscriptions.

☞ We hope our friends will not forget the resolution of the State Society in reference to contributing original matter to the columns of this paper. This is highly important in order to make the publication interesting or useful. We do not wish lengthy articles, especially upon the subject of Temperance in general; but facts, anecdotes, &c. coming within the range of observation or experience, which may serve to illustrate the great benefits of temperance and the evils of intemperance are particularly desired. We will of course exercise our discretion as to the propriety of publishing *all* that we may receive.

THE "STRIPED PIG" IS DEAD. The Massachusetts law, prohibiting the sale of spiritous liquors in quantities less than fifteen gallons, went into operatin on the first of April. Strong and persevering efforts were made to procure a repeal or modification of the law, but without success. The law is justly popular, and will be triumphantly sustained by the people.

THE RIGHT COURSE. The Grand Jury of Marion county, at the late term of the Circuit Court, indicted three *licenced* grog shops of this town as *common nuisances*. For a considerable length of time, merchants and others had suffered injury in their business, and respectable families in their immediate neighbourhoods had been so much disturbed by the noise and disorder in and about the doors of these "*dead falls*," (as they are not inaptly termed,) that forbearance ceased any longer to be a virtue.

This is a new course that is being adopted in the country to put down doggeries; and it is a rather severe rebuke to our legislative authorities who have saddled them upon us.—We indeed owe them a debt of gratitude, that they have not left us entirely unprovided with means for counteracting the evil effects of their own injudicious legislation.

*A Temperance Fact.*—Rev. Mr. Lee from the Oregon, stated to us in a private conversation that one of the first evils he had to contend with among the natives and creole settlers, was intemperance. On his arrival he formed a Temperance Society, and obtained the name of every settler. After the lapse of about a year, an effort was made by a trader below him to establish a Distillery, for which liquid death might go farther in a tide that could not be stemmed. He forthwith went to the trader and begged that he would not errect this frightful temptation. But the projector was not to be moved so easily. He finally offered to pay him for whatever expense he had been at, if he would desist; but neither did this avail. He then drew up a petition to have him desist, to which he obtained the name of every settler in the villiage, save one, to whom by accident it was not presented. The distiller finding himself opposed by such an array of voices and strength, and fearing probably the result of persisting, concluded pleasantly to leave his work of death, declining too, as he supposed quite generously to receive any remuneration. By timely effort he doubtless saved, no one can tell what—from degradation and death. This was done in a heathen land. Would our Distiller do this in a christian community?

*Wes. Journal.*

*Total Abstinence from all Intoxicating liquors excepting for sacramental purposes.*—We have regretted for the honour of religion, that temperance pledges both in this country and in England, have adopted this phraseology. On the beatiful medals we have recently received, it is written—*We agree to abstain from all intoxicating liquors, excepting for religious ordinances.* Many temperance men are not religious men, and to them it has no appropriateness. Many are Friends or Quakers, who reject outward ordinances; while infidels make sport of a holy rite over a temperance pledge. Neither the American Temperance Society nor Union ever adopted the phraseology, though it is widely used by local societies. But if christian feeling is wounded, it should never be. And it is wholly uncalled for. All that we wish to say or agree to, is couched in the simple language—'We the undersigned do agree to abstain totally from all intoxicating liquors *as a beverage* or common drink—that we will not traffick in them &c. &c.,' making no allusion to their use, if needful, for any other purpose. We should be glad to see this language expunged from every pledge in the world, and we do hope that new societies springing up throughout the country, will be careful how they adopt it.

*Jour. Temp. Union.*

A CONVERSION.—Mr. Joseph Wheelock, keeper of the Columbian House, Mendon, Mass.—a professor of religion, who has long been trying to show to the world, that a good man may sell rum, if he will do it *in a right way*,—has at length become convinced tha there is no *right way* about it, and has banished the poison from his premises.—Whenever people can learn to steal, rob, or murder in a *right way*, then and not till then, may rumselling become a business, which a good man may pursue with a peaceful conscience.

MISSISSIPPI.—We publish the following from the Rodney (Miss:) Telegraph, for the benefit of those who *doubt* whether laws to prevent the retailing of spiritous liquors will be sustained by the people. If they are thus well sustained in Mississippi, with all her reputation for loose morals and general disregard of legal restraint, what might we reasonably expect from Indiana?

The "Liquor Law" as it is called, has now been in force nearly one month, and no better evidence could be furnished of the popularity of the law with the great mass of the people of the State, than the fact that in every county in which a court has been held since the act took effect, the keepers of tippling shops have uniformly been presented to the grand jury—and the desire seems to be general that the severest penalty of the law should be visited upon them.

The passage of the law was altogether unexpected; and many, even of the most zealous advocates of temperance were for a time perplexed, lest instead of diminishing, the act should widen and increase the desolating torrent of intemperance. But no sober and reflecting man, who has at heart the best interests of society, now doubts the expediency or practical utility of the law.

We repeat it—the law is most decidedly popular with the people of Mississippi—and notwithstanding the sneers and doubts continually poured forth by some of the dram-loving and rum-soaked editors of this State, it will be mos rigidly enforced.

We take great pleasure in recording, that there is now not a single house in Rodney where liquor is sold in a less quantity than one gallon—the last grog-shop was closed a few days since, and the late keeper is on his way to Texas.

AN EFFECTUAL CHECK TO GROGGERIES. The municipal authorities of Lexington Kentucky, have, we apprenend, adopted a first rate plan for the suppression of groggeries and rum-guzzling, by an enactment exacting 250 dollars for a licence for a dram-shop or 'coffee house,' and prohibiting any person from opening one, except the applicant produces a written petition in favor of the same from the *Bona Fide* house keepers of the tenements on the square upon which said coffee house, for the retailing of spirits, is proposed to be kept.—What say the conscript fathers of our own beehive of rum-venders to this noble example from Lexington?—[New York paper.

DEATH IN THE BARREL. Eight persons of one family, at LaGrange, Tennessee, were recently poisoned to death by drinking cider from a barrel in which a serpent, about 2 feet long and much decayed, was found.

APROPOS. A distingushed lawyer in the northern part of Vermont, who engaged warmly in the temperance cause at an early period of the reformation in his town, in writing to the secretary of the neighboring society, after speaking of the great reluctance to signing the pledge then existing among members of the church, in that place, closes his letter the following happy manner, "*If it were permitted for so great a sinner as I am to pray, my earnest prayer to* GOD *would be that he would* WATER *the churches*"—*Vt. Tem. Star.*

FODDERING THE WRONG BEAST. A few days since, a strong and active young man drove with great rapidity to a public house in the vicinity of this city. Having many miles to proceed, he left his jaded horse at the door, entered the bar-room, took a glass of brandy, then jumped into his vehicle, and drove off. "He'd better have given his horse two quarts of oats," said the bar-keeper. "The young man had probably forgotten," said a bystander, "that it was the horse, and not himself, that performed the labor of traveling." "He has foddered the wrong aminal," said another.—*Bos. Post.*

SPEECH OF REV. PETER JONES,

A converted Indian, and Chief of the Chippewa Indians, on the river Credit, Upper Canada.

This gentleman appeared on the platform at the late Anniversary of the Montreal Auxiliary Bible Society, and addressed the audience in a speech, full of native eloquence and wit. He stated that the blessed word of God had "*toma*-hawked" their idolatry and superstitions, and sinful customs, amongst which he gave special prominence to the "Indian's love of the *fire-waters*." The Indians, he said, had a particular love for these waters, and they were dreadfully destructive amongst them. He had seen them lying drunk amongst the mud, like swine. They would part with every thing for the fire-waters; an Indian would give his blanket for whiskey. One man wished that his throat were a mile long, that he might taste it all the way down. But when they received the word of God they gave up the fire-waters. The traders and storekeepers did not like this, they tried to oppose the Missionaries, and persuade the Indians to return to drink, but they did not succeed. One day four Christian Indians went to a store, and as usual the merchant asked them to drink, but they said they were Christians now, and did not drink rum. Oh! said he, *I am a Christian too, like yourselves, and just take a little to do me good!* Still the Indians would not yield. The storekeeper was much surprised at this, and concluded at last that the reason why they would not drink was because some white men were in the bar-room, who might perhaps inform the Missionary if they drunk. The Indians had to return home at night through a bush; the storekeeper determined to go before them, and place a small cask of whiskey in the footpath, and watch beside it, in concealment, to see the result—perfectly certain that if they had an opportunity of getting drunk without being seen, not to speak of the saving of expense, their Christianity would be no barrier in the way; all this was accordingly done. In travelling through the woods in the dark, Indians always go, one behind the other, at a short distance. In this manner they drew near to the cask. When the first came up to it, he called to his companions, 'Ho! I think the devil is here,' and then passed on. The second came up, and replied, 'Oh yes, for I smell him,' and passed on. The third gave it a push with his foot, and said, 'I feel him,' and passed on. The fourth gave it a shove, which sent it a tumbling down the hill side, and called out, 'Yes, he is here, for I hear him.' Thus they all passed on, to the great mortification of the storekeeper, and reached home victorious.

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CONFESSIONS OF A DRUNKARD. Could the youth, to whom the flavour of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will; to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not to be able to forget a time when it was otherwise, to bear out the piteous spectacle of his own self-ruin—could he see my fevered eye; feverish with last night's drinking, and feverishly looking for last night's repetition of the folly; could he feel the body of the death out of which I cry hourly with feebler and feebler outcry to be delivered,—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

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WHAT WILL YOU HAVE.—After a day's work of calculation and copying, I was under the mortifying, necessity of waiting an hour in the tap room of a low tavern, to secure the services of the mail gaurd, who was to carry a parcel for my employers. Amidst the smoke, and spitting, and the clatter of a crowd of inn haunters, I could not but find some objects for reflection.

The presiding genius of the bar was a bloated, carbuncled whiskered young man, whom I had long known as the abandoned son of a deceased friend. I sighed, and was silent. Ever & anon, as one after another, in squads of two, three or more, approached his shrine, to receive and empty their glasses, and deposit their sixpences, I heard the short, peremptory formula of the Bacchanal minister—'*What will you have?*—brandy? gin? punch? *What will you have?*' And the victims severally made their bids, for a smaller, a cocktail, a sling, ar a julep as the case might be. The constant repetition of the 'form in case made and provided,' set me upon a drowsy meditation on the pregnant question, *what will you have.* Methinks I can answer that question, I said to myself, as I cast a glance around the murky apartment. And first to the young shoe maker, who with a pair of newly finished boots, is asking for 'grog.' What will you have? Young man, you will soon have an empty pocket.

There is a trembling, ragged man, with vivid spots under his eyes. He is a machine maker, and his lodgings are in the house. What will you have? Ah! the bar keeper knows without an answer: he takes gin and water. Poor man! I also know what you will have. Already you have been twice at death's door; and the gin will not drive off that chill. You will have a *typhus fever.*

There comes my neighbour, the book binder. His hand shakes as he raises his full glass. Ah, Shannon! I dread to say it—but you will have the *palsy.*

The glasses were washed out, not cleansed, in the slop tub under the shelf. Now a fresh bevy comes up, cigar in hand. Gentlemen, what will you have? I choose to supply the answer for myself; thus; The baker will have an *apoplexy* or a *sudden fall in* his *shop.* The tailor in green glasses will have, or rather has already, a *consumption.* And I fear the idlers in their train will have the next epedemic that shall sweep off our refuse drunkards.

But what will that man have who leans over the table, seeming to pore over the last 'Herald?' He is scarcely resolved what he shall drink or whether he shall drink at all. I understand the language of his motions; he is a renegade from the temperance ranks. He has borrowed money this week. John you will have *lodgings in a jail.*

Sorry indeed, am I to see in this den Mr. Scantling, the cooper. Not to speak of himself, I have reason to believe that both his grown sons are beginning to drink. He looks about him suspiciously. Now he has plucked up courage. He takes whiskey. You will have a pair of *drunken sons.*

That young fellow with the green frock coat and coloured neckloth, is a musician, a man of reading and the husband of a lovely English woman. He takes his glass with the air of a Greek drinking hemlock. You will have a *heart broken wife.*

What! is that lad going to the bar? He is; and he tosses his Cogniac with an air. You will have an early death.

That old man that totted out of the door has doubtless come hither to drown his grief. His last son has died in prison, from the effects of a brawl in the theatre. The father has looked unutterable anguish every sober moment for two years. Wretched old man! you will have the *halter of a suicide.*

I must take the rest in the mass, for it is Saturday night, and the throng increases. The bar keeper has an assistant, in the person of a pale sorrowful girl. Two voices have returned the challenge? *What will you have? What will you have?*

Misguided friends I am afraid you will have *a death bed without hope.*

My man has arrived, I must go; glad to escape to purer air; still the parrot-note resounds in my ears; *What will you have?* You will have,—to sum up all—you will have a terrible judgement and an eternity of such retributions as befits your life.

As I walked home across the common, I thought thus; 'And what will he have who, day after day, and month after month, and year after year, doles out the devil's bounty to his recruits; and receives his sixpences, as it were, over the coffin of his victims? Your, to say the least, hardened tempter, (if memory live hereafter,) will have the recolection of your triumphs, and the vision of their eternal results.'

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## THE TRIUMPH OF CONSCIENCE.

A Christian once retired to pray,
And kneeling low, was wont to say;
"Our Father, still in heaven the same,
All hallowed be thy gracious name."
When conscience, with a load oppressed,
Our humble suppliant thus addressed;
"To-day you've sold that rum for gain,
That made your neighbour so profane;
And now may be with poisoned breath
Still scattering arrows, fire, and death."
He next proceeds though almost dumb,
And whispers out, "Thy kingdom come."
But adding still to his surprise,
The monitor within replies—
"You still pursue your cursed craft,
And vend the soul-destroying draught
That greatly checks this kingdom fair,
And fills the regions of despair."
He ventured on once more and said,
"Give us this day our daily bread."
"What! while your premises retain,
In pay for rum the poor man's grain!
Or in your drawer the price is laid,
That should have bought his children bread!"
Thus conscience roused to do its part,
Directs the arrow to his heart:
At length by keen conviction stung,
With heavy heart and faltering tongue,
He cries, "Forgive and grant Salvation,
And keeps us ever from temptation:
Nor any longer will I lay
Temptation in my neighbour's way;
What thus is earned, when understood,
Is certainly the price of blood,
I'd rather dig, or beg, or serve;
And if I must I'd rather starve.
O where shall end the frightful tale,
Conveyed by every flying mail,
Of murder, misery, and wo,
That from the cursed traffick flow?
I am resolved the unrighteous gain,
Shall never more my coffers stain."
Then, in humility disposed
To blessed assurance, sweetly closed:
"The kingdom's thine and will retain
The glory, power, and praise, Amen,"
Then calmly rising from his knees,
His heart approved, and all was peace.